

HEAVEN

OPENED,

Or, A brief and plain

DISCOVERY

OF THE

RICHES

Of Gods Covenant of

GRACE.

BEING THE

Third Part of *Vindicie Pietatis*.

By R. A.

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To the Reader.

Reader,

THe Providence of God hath led me to the publication of the ensuing Treatise, much beyond my first intentions.

There came to my hands a Synopsis of the Covenant of Grace on Gods part, with a Soliloquie annexed (both penned by the worthy Author of that Form of Mans Covenanting with God, inserted in my *Vindiciæ Pietatis*) attended with the Authors desires, and of divers other Christians, that this al- might be incorporated into the same book.

These desires, neither being able

to resist, nor willing to deny, I prepared some Meditations to be premised with a purpose to have put forth another Edition of that Book with the Addition; but finding it to grow into too great a bulk to be there inserted both this on Gods part, and the former on mans part, come into the hands in this distinct Treatise, followed with my prayers; That the good Land, whereof some Characters are here presented to thee may be thine Inheritance. See and take,

Thine, because the Lord

July 8.
1665.

Covenant Servant.

R. A.

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Heaven Opened, A brief and plain Discovery of the Riches of Gods Covenant of GRACE.

The Introduction.

GOOD News from Heaven, the day-spring
from on high hath visited this undone world,
after a Deluge of sin and misery, behold the
bow in the Cloud; the Lord God hath made
and established a new Covenant, and this
is that hath cast the first beam on the dark state of lost
and fallen man; and hath brought life and immortality
to light. This Covenant is *the hope of Sinners*, *the*
riches of Saints, *the Magna Charta of the City of God*,
the forfeited Lease of eternity renewed; Gods Deed
of Grace, wherein he hath on fair conditions, granted
unto his *Saints* their lives, and settled upon his *Saints* an ever-
lasting Inheritance.

Hear, O ye forlorn Captives; who have sold your
selves to eternal bondage, spoiled your selves of all your
joy, sealed your selves up under everlasting misery;
you are dead in your sins, guilty before God, under wrath,
under a curse, bound over to eternal vengeance. But be-
hold, there is yet hope in *Israel* concerning this thing; the
Lord God hath taken compassion upon you, hath open-
ed a way for you to escape out of all this misery and
bondage; Lift up the hands that hang down, comfort
your trembling knees; An Ark, an Ark hath God pre-
pared, in which is salvation from the Flood; A Covenant,
a new Covenant hath he made and established, which

(if you lay hold on it) will recover all you have lost, save you from death, redeem you from Hell, and advance you to a more sure and blessed condition, than your original state from which you have fallen. This is the hope of sinners; This is the Heritage of the servants of the Lord.

Glorious tydings, good news indeed! but what is the Covenant? or what is there that is given and granted therein? Why, in sum, there's all that heaven and earth can afford; all that can be needed or desired, and all by a firm and irrevokable Deed, made over, and measure to all that will sincerely embrace it.

Particularly, God hath in his Covenant, granted and made over,

1. Himself.
2. His Son.
3. His Spirit.
4. The Earth.
5. The Angels of Light.
6. The Powers of Darkness.
7. Death.
8. The Kingdom.
9. All the means of Salvation.

CHAP. I.

God in the Covenant.

THE Lord God hath made over *himself* in the Covenant. That's the great and comprehensive promise, *Jer. 31. 22. I will be their God. I am God, and what I am, 'tis all theirs, my self, my glorious incomprehensible Essence, all my glorious attributes, my omnipotence, my omniscience, my wisdom, my righteousness, my holiness, mine all-sufficiency, my blessedness &c. I will make over my self to them for ever and for ever theirs.*

their Friend, their Portion, their Sun, their Shield.

Their Friend, I was angry, but mine anger is turned away: I was an adversary, I had a conceit against them, but I am reconciled, I have found a merciful God: my wrath is appeased, I will not contend with them; *I will forgive their iniquity, and their unrighteousness I will remember no more*; I will take away their iniquity, I will receive them graciously; I will heal their backslidings, I will love them freely; for mine anger is turned away from them, Jer. 31.34. Hos. 14.4. *Glory be to God on the earth peace, good will towards men*. Fury is not in me: favour, and friendship, love, and good will, all they may henceforth expect from me. Sinners, what is there to be feared? what is there dreadful, but angry provoked God? Thence is sorrow and anguish, thence is famine, and pestilence, and sword; thence is hell and hell: he doth not know what the wrath of God means, that doth not see in the bowels of it, all the plagues above ground, and all the vengeance of eternal fire. Whatever terrors, or torments have seized upon thee; upon thy body, upon thy soul; whatever losses, vexations, afflictions, plague thee on this earth; whatever horror, and anguish, whatever amazing, confounding torments are like to meet thee, and feed upon thee in the lake beneath, thou mayest say of all this, *this is the wrath of God*. That day the Lord says to thee, *Fury is not in me*; he saith also, *Fear shall be no more to thee*. That hour the Lord saith, I am thy friend, Death and Hell vanish. The day is broken, the flames fly away. And this is one thing included in that promise [*I am their God*], I am their friend.

2. *Their Portion*. Fury ceases? Fears vanish? Friendship, favour, life granted? But what shall he have to live upon? Man was never intended to be a self-sufficient creature; he was created under a necessity of dependance on some-

something without him ; not onely for the continuance
 of his being, but of the comfort of his being : he can
 live upon the air, though he hath scaped the fire : the
 soul of man is too big for all the world ; like Noe's
 Dove, it can find no rest below, and where shall it
 it, or on what shall it subsist ? Why God will not forsake
 his friends ; he that hath saved their lives, will find them
 a livelyhood ; because there is no other to be found, he
 himself will be a livelyhood to them ; their portion for
 their maintenance, and their heritage for ever. As their
 deliverance is from him, so their dependance shall be
 him ; he is their substance, and on him is their subsistence ;
Jer. 10. 16. he writes himself *the portion of Jacob* ;
 and as such his Saints accept him, *Psal. 16. 5.* *The Lord*
is the portion of mine inheritance ; he is their bread
 and their water, their stock, and their store. The Lord
 [Gives] portions to his enemies ; not onely the young
 Ravens, but the old Lions, and Tigers, the worst of men
 do seek their meat from God, *Psal. 17. 14.* they have
 their portion in this life, whose bellies thou fillest with
 his treasure : they have their portion : some of them
 have their portion in the City, others a portion in the
 Field : to some he gives a portion of gold, to others
 a portion of worldly glory, to others a portion of pleasures ;
 by all these he deals, as the father of the prodigal,
 he gives them their portion, and sends them away.
 But whilst he [gives] portions to these, he [is] the portion
 of his Saints ; he makes over and settles himself upon
 them, as their inheritance for ever : they shall never
 be in want whilst there is in him to supply them ; they
 shall never be in straits whilst there is in him to relieve
 them : all their wants be upon me.

The Lord is their Portion, and he is a sufficient portion.
With thee is the fountain of life. *Psa. 36.* *In the presence*
is fulness, *Psal. 16.* The Lord God is all things

them, enough and to spare : *In my Fathers house there
 read enough and to spare.* He that hath all things be-
 God, but not God, hath nothing ; he that hath no-
 besides God, but hath God, hath all things ; e-
 enough and to spare : filling up and running over ; there's
 more to be had, if more could be held : the soul
 never enough, till it hath more then enough ; is ne-
 full till it runs over : while it can contain and mea-
 e and number all that it has, this is its judgment of
Pauperis est numerare pecus.

In God is enough for filling up and running over ; e-
 ough there is in him to fill up all their *faculties* ; their
understandings ; there are infinitely beautiful perfections
 here we may gaze and glut our eyes with unspeakable
 light ; but when we have looked the farthest into
 em, when the most searching eye, the most greedy
 aughts have searched and run their utmost, they come
 not near the end : they shall look, and look, and see
 and see, and when they can reach no farther, then they
 shall admire at those treasures of light and beauty that
 re still beyond them. Admiration is *the understanding*
and running over : when its non-plust, and can reach
 no further then it wonders at what it perceives still be-
 yond it. The Apostle tells us *Eph. 3. 18.* that the Gos-
 el (which presents God in flesh) hath in it, an height,
 and depth, and length, and bredth ; and I may tell you
 from him, 'tis an height without top, a depth without
 bottom, a length without limits, a bredth without
 bounds ; in one word, immensity, unmeasurable, and
 therefore unspeakable, unsearchable glory. Whilst the
 blind world deride and despise the portion of the Saints,
 looking on God and all the things of God, as *shallow*
 things, that have no *depth* in them ; they will be found
 by those that search into them, to be *deep* things that
 have no *bottom* in them, *1 Cor. 2. the deep things of God.*

All

All the raptures, and extasies of glorious joys of Saints in the other world, are the running over of eyes upon their hearts, and do break in upon them their vision of God.

There's enough to fill up their *wills and affections*; there's infinite goodness, incomprehensible love, marvellous loving kindness, unspeakable delights, glories, *Psa. 31. 19. Oh! how great is the goodness which thou hast laid up for those that fear thee!* O! how great is the goodness! 'tis *verv admirantiss*, an admiration great beyond expression, great beyond imagination; *hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him:* and 'tis *verv extant* of an heart leaping for joy, rejoicing in hope of glory of God, which is laid up for his Saints. Laid up where? Why laid up in himself: that's the fountain that's the treasury; there's love, there's joy, there's satisfaction, *our life is hid with Christ in God*. O! the Lord all ye his Saints. O bleis the Lord all ye Saints. He that is mighty hath done for you great things *since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen of God besides thee, what he hath prepared for him that waiteth for him*. *Ila. 54. 4.* or 'tis in the margin, *There hath not been heard or seen a God besides thee, which doth so for him that waiteth for him, that waiteth for him.*

There's enough to fill up our *time*; there's admiring work, and praising work *for ever*: there's murther love and joy, to live, and feed upon for ever: endless praises, eternal pleasures, everlasting rejoicings, *Ila. 3. Everlasting joy, Psa. 16. pleasures for evermore*. There's enough to reward all our labours, and repay all our expences: there's a full reward, *Gen. 15. 1. Fear not Abram, I am thy shield, and exceeding great reward.* Christ

shalt not serve the Lord for nought, he will reward
 and 'tis little in his eyes, that thou shouldst serve
 for corn, and for wine, for sheep and for oxen;
 for the Crowns and Kingdoms of this world: these
 shall not be thine hire; the everlasting God will be thy
 exceeding great reward: exceeding
 thy work only, but thy very thoughts also:
 is too much for thy earnings, but the whole
 is too little for his bounty: less than no-
 thing might suffice for thy labours, but less than himself
 might suffice for his love: the eternal God will be thy
 reward. On the unsearchable riches of the poorest of
Quintum felices, -- bone & summi sint. Poor? what
 yet hast a God? In want what and yet hast all things?
 a God that is thine, and art thou still in straits?
 add a few sheep and oxen, vine-yards, & olive-yards,
 make thee a rich man, and can a God leave thee a beg-
 gar? Is not a pearl more than pebbles? Milk and wine,
 mud and water? Men use to say, *Money is all things*:
 eat, and drink, and clothe, and friends, and lands; vir-
 tually all things. And is not God more than money? Sure
 man said to his Gold [thou art my god] that cannot
Let God be mine, and then go thou thy way. Hast thou
 God, and yet poor? Nay farther, would the fatness of
 earth, and fulness of heaven, if thou hadst both, be
 enough for thee? Would corn, and wine, and houses, and
 pleasures here, and eternal life hereafter suf-
 fice thee? And is not God alone as much as all this? Dost
 thou want Star-light when thou hast the Sun? Is the O-
 cean more full for the Rivers that run into it? Or would
 it be any want there, if all these were stopp'd and
 stay'd? Can they contribute to it, which have their rise
 from it? Hath the Almighty God a self-sufficiency,
 and hath he not enough to satisfy a poor worm? Is
 he blessed in himself, and mayest not thou be bless-
 ed in him? He that thinks any thing less than God
 will

will suffice, understands not a soul ; and he that wants
 thing more, understands not God. God alone is as
 as God and all the world ; and this is the heritage
 servants of the Lord, God is their portion.

If enough be not yet said, look a while, and con-
 whence thou art taken up into this blessedness :
 hast thou left? What an exchange hast thou made?
 wert taken with the Prodigal from the trough, with
 beggar from the dunghil, yea, as a brand out of the
 ing ; there thy lot was fallen. Oh where hast thou
 rest of the world? Blessing themselves in vanity, pla-
 themselves with shadows, and apparitions, feed-
 ashes, warming themselves at their painted fires,
 ing themselves with the wind, rejoicing in a thin-
 nought : their crackling thorns, their glozing plea-
 their drinkings, and dancings, and roarings, their
 and their dogs, and their hawks, and their harlots,
 king a shift a while to make merry with these,
 they are hastening to the pit, To that fire and brim-
 which is the portion of their cup.

Consider man, what is the chaff to the wheat? What
 is a Comet to the Sun? What is the night to the day?
 What are bubbles and childrens toys to the diamond?
 riches? What are things that are not, to him whose
 name is [I am?] But oh what is death, and wrath,
 the curse, which was once all thine heritage; to thee
 and love, and peace, and joy, and glory, which
 now possessest in that God that is thy portion? What
 poor wretch wert thou once, when thou hadst nothing
 but sin, and shame, and misery, that thou couldst
 thine own? these thou mightest call thine, sin
 thine, woe was thine, death, and the grave,
 the curse, and the pit were thine own ; but that
 all thou hadst; thy good things thou livedst upon had
 been of never so great value, were none of thine;

and thy lands are none of thine: thy gold, and thy
 and thy substance are none of thine; they are all
 borrowed, or committed to thee as a Steward, and
 be given up upon demand; and what thou hast
 of them, thou must be brought to a reckoning for;
 wretch thou wert, and hadst just nothing, all that
 hadst was none of thine.

Now God is thine own, all that he is, all that he
 thine; never couldst thou lay such a claim to any
 thou possessedst; to house, or wife, or child, or
 or soul, as now thou mayest to thy God. God is
 thyself, as thou art thyself: as sure as thou art a
 thou hast a God.

Come Christian, here's now thy portion, the light
 of thine eyes, the lifting up of thine head, the joy of
 thine heart, the strength of thy bones, thy stock, thy
 treasure, thy life, thy health, thy peace, thy rest, thy
 portion, *Whom have I in heaven but thee, and in earth there
 is that I desire besides thee. My flesh and mine heart
 forsake thee, but God is the strength of mine heart, and my por-
 tion for ever.* 73. 25, 26. Here is thy portion, know it
 thy good, take it for thine own; live upon it, and
 be up to it.

Live upon thy portion. Here thou mayest find food, here
 thou mayest rejoice, herein thou mayest be thyself
 ever. *Let him that blesseth himself on earth, bless
 himself in the God of Truth.* Let him that rejoiceth in
 earth rejoice in the God of truth. Let the strong man
 live upon his strength, let the wise man live upon his wisdom,
 let the rich man live upon his lands, contented, live up-
 on thy God; come enjoy God and thyself; enjoy
 thyself in thy soul, enjoy thy soul in God. Thou hast por-
 tion, what should hinder thy fruition? In fruition the
 words tell us there are three things, which go to
 making it up; *Cognitio, Delectatio, Quiescentia.*

1. Know.

1. *Knowledg*; according to the clearness or cleareness of our apprehensions of any good, we more or less have the pleasure or comfort of it; and therefore the fruition of God is not till at last, when we shall know him as he is: here we see as but in a glass, and darkly; we know but in part, and while we know but in part, we have joy but in part; the dimness of our knowledge makes an abatement upon our joy: When the veil shall be taken away, when we shall come to see face to face, then we shall fully feel what it is to have a God. Can any man know thou the God of thy Fathers; the more thou knowest the more thou hast.

The carnal world enjoy not God at all: God is not known in their Tabernacles: *In Jewry is God known, his Name is great in Israel; at Salem is his Tabernacle, his dwelling in Zion.* But what of God in *Eden*, or *Ammon*, or *Amaleck*, or *Egypt*, those dark Regions where neither Sun nor Star appears? Leave them to their idols, to the gardens which they have desired, and to the Oaks which they have chosen. The Lord is before thee, know him for thy good. Study thy God Christian, receive him into thy mind, as thou dost the sweetest fruit in the world; see what he is, and what thou hast laid up for thee; ever daily his glorious names; walk in the light of his countenance, his glorious Attributes; look into the chamber of his power, and see what thou hast laid up for thee there; go into the chamber of his wisdom, and see what counsel will afford thee; look into the chamber of his goodness, mercy, faithfulness, holiness, and see what treasures are laid up for thee in each of these chambers; they are all thine; enter into them, let thine eye be there, let thy meditation be there, let thy soul be there every day; there's thy portion, it is laid up for thee, and know it for thy good. This is the fruit of Faith, and the fruit of Knowledge.

Delight. Fruition is the taking the pleasure of what we have; *Frui est cum gaudio uti: Augustine.* We cannot enjoy what we do not love, and love hath delight. We cannot enjoy that wherein we do not joy. *Delight thy self in the Lord* Psal. 37. 4. *I sat me down under his shadow with delight,* Cant. 2. 3. If his shadow be so pleasant, what his Sun-beams be? Psal. 34. 8. *O taste and see that the Lord is good.* Our senses help our understandings; we cannot by the most rational discourse perceive what the sweetness of honey is, taste it and you shall perceive it. His fruit is sweet unto my taste. Dwell in the light of the Lord, let thy soul be always ravished with his love. Get out marrow and the fatness that thy portion yields thee. Let us learn by beholding thy face, how dim their blazes are the brightness of thy day.

Let thy delights in God be pure and unmixed delights. Let thy spirit be so filled with God, and so raised above carnal joys, and the matters of them, that it be no damp upon thee to have nothing but God. Thy Wine is the more precious when not mixed with Water: Live above in serene Ayr which is not intermixed with earthly exhalations. Sickly bodies, and so sickly souls, cannot live in pure an Ayr. Be so wholly spiritual, that spiritual joys, and spiritual delights, may be suited to thee, and sufficient for thee. Do not say I want the joy of the *Vintage*, and of the *Reef*; I want the joy of the *Bridegroom*, and of the *Bride*; and the sound of the *Milstones*, and the light of the *Candle* to make my comfort full. Let the joy of the Lord be thy strength, and thy life: Say with the Prophet, *Habbak. 3. 18. Although the Fig-tree shall not blossom, neither shall there be in the Vines, the labour of the Olive shall fail, and the field shall yield no meat, the Flock shall be cut off from the fold, there shall be no Herd in the stalls; yet will I rejoyce in the Lord, I will joy in the God of my salvation.* This is the second thing in Fruition, Delight.

Satisfaction. The quiet, or resting of the soul in its possession: Therefore the Schools say, it is onely the *ultimus* or the last end, that is the proper object of fruition. The carnal world, whatever they possess, yet they cannot be said properly to enjoy it; though they be their gods that they

live upon (their dragg is their god, their yare is their
 their plough, and their plenty, and their pleasure is their
 they burn incense to them) though they be their gods
 they live upon yet they cannot enjoy them; there is not
 for them in their god: *Psal. 25. 12 13. What man is he
 feareth the Lord: his soul shall dwell at ease.* In the Ori-
 nal it is, shall lodge in goodness. The soul is never in
 whilst it is in want, every want wrings; it can never
 up its lodging where it cannot take its rest. His soul
 be at ease, shall lodge, that is, shall take up its rest in
 goodness of God: and when we find rest in our beds,
 we enjoy them. Is thy soul lodged in God? O enjoy
 lodging: *Soul, take thine ease, thou hast goods laid up for
 ny years. Return to thy rest, O my soul, for the Lord hath
 bountifully with thee.* As it was said [to] so let it be said
 the Church and every Saint, *This is my rest, here will I dwell*
 for ever. Here thou mayst find rest, when thou hast no
 ther rock to lean upon; thou mayst be at rest in thy
 in thy most restless state; in a weary land in a barren
 derness, in a tempestuous Ocean: however it was in
 vision of the Prophet, yet thou mayst say, if the wind
 the Lord is in the wind; if after the wind, an earthquake
 the Lord is in the earthquake; if after the earthquake
 fire, the Lord God is in the fire; and where-ever thou
 est God, thou mayst find rest. If thou findest God in a
 derness, thou wilt find rest in the wilderness; if thou
 God in the earthquake, or the tempest, or the fire, even
 also thy soul shall find rest: when thou canst not rest in
 bed, nor in thine house, nor in thy land, thou mayst still
 in thy God. Say, Christian, say again, *Return to thy
 O my soul, for the Lord hath dealt bountifully with me.* Thou
 my helps fail me, and my friends fail me, and my strength
 my heart fails me, God is the strength of mine heart,
 my portion for ever: this is my rest, here will I dwell
 ever.

To these I might add a fourth thing wherein Fru-
 stands, *The making use of our Portion.* He enjoys that
 what he hath; though the Schools distinguish betwixt
 and *uti*, yet in a sence (especially with a respect to our pre-
 cstate) the latter may be comprehended under the former.

then enjoy our portion, when we have a power and
 to make use of it on all occasions. I am thine, Soul,
 and make use of me as thou wilt; thou mayst freely :
 nothing but it is for thee; thou mayst freely come
 yshore, and the oftner the better welcome: have thou
 God lying by thee to no purpose; let not thy God be
 others gods, serving onely for a shew: Have not a name
 that thou hast a God; since he allows thee, having such
 and, use him dayly: *my God shall supply all your wants*;
 want whilst thou hast a God, never fear or faint
 if thou hast a God: go to thy treasure, and take what
 thou needest; there is bread & cloaths & health, & life,
 all that thou needest. O Christian, learn the divine skill
 take God all things, to make bread of thy God, and wa-
 and health, and friends, and ease; he can supply thee
 all these; or, which is better, he can be in stead of all
 thy food, thy cloathing thy friend, thy life to thee. All
 he hath said to thee in this one word, *I am thy God*; and
 upon thou mayst say, *I have no husband*, and yet I am no
 w; *my Maker is mine husband*. *I have no father nor*
and yet I am neither fatherless or friendless; my God is
 my father and my friend. *I have no childe*; but is not he
 to me *than ten children*? *I have no house*, but yet I have
 one, *I have made the most High my habitation*. I am
 alone, but yet I am not alone, my God is good company for
 with him I can walk, with him I can take sweet counsel,
 sweet repose; at my lying down, at my rising up, whilst
 in the house; as I walk by the way, my God is ever with
 with him I travel, I dwell, I lodge, I live, and so all live
 er.

Live up to your privilege. Live according to your rank
 quality, according to your riches laid up for you in God.
 rich men of this world live like rich men, they sort
 selves with persons of their own quality, attend on the
 of Princes, are employed about the *magnalia regum*:
 may read their estates in the whole way of their life;
 wear them on their backs, spread their Tables with
 fill their bellies with them; they live sumptuously,
 are delicately. Christians, feed not on ashes or husks,
 have better meat; you have milk and honey, marrow

and fatness, the hidden Manna, the bread that comes down from heaven, the water of life; you have blessed priviled precious promises, lively hopes, living comforts, glorious joys the fountain of life to feed your souls upon; come O friends; drink, yea drink abundantly, O my beloved out-fare the rich man, *Luk. 16.* who fared deliciously every day: you have enough to maintain it; let every day be a gaudy-day, a feast-day with you.

Let your *cloathing* be according to your *feeding*. Be clothed with the Sun; put on the Lord Jesus. The Kings Daughter is (and so let all the Kings Sons be) all glorious within; let their cloathing be of wrought gold: Be clothed with humility, put on love, bowels of compassion, gentle meekness; put on the garments of salvation.

Let your *company* and *converse* be according to your *thing*. Live amongst the excellent amongst the general of the just: Get you up to the general Assembly and Church of the first-born, to that innumerable company of Angels, the spirits of just men made perfect. Live in the Courts of the Great King, behold his Face, wait at his Throne, bear witness to his Name, shew forth his Vertues, set forth his Praises, advance his Honour, uphold his Interest: let vile persons and vile ways be contemned in your eyes, be of a more raised spirits than to be companions with them, *ex hac parte, faciam superbiam, scito te illis esse meliorem*. Regard not their societies, nor their scorns, their Envy, their *apage's*, their flatteries or their frowns; rejoice with their joys, fear not their fear, care not their care, not on their dainties: get you up from among them to the Holy City, to your Country, to your City, where no unclean thing can enter to annoy. Live by Faith, in the power of the Spirit, in the beauty of holiness, in the hope of the Gospel, in the love of your God, in the magnificence, and yet the humility of the children of the great King.

3. *Their Sun.* He will discover and make manifest to them the riches and glory of their Portion: He hath redeemed them himself for their portion, and he will reveal to them what a portion he is. He will make manifest both their blessedness they shall enjoy in him, the way to it, and also the dangers that lie in the way,

11. *The Lord God is a Sun.* The Sun is the Light of the world: it discovers its self, and all things else: We cannot see the glory of the Sun but by its own light; the Moon, Stars, the Firmament, and all this lower World, would disappear: if the Sun withdrew its light: Beauty and deformity, Safety and Danger, the Right way and the wrong, are all brought to view by the light of the Sun: Sun-light makes the Day; Night is spread over the world when the Sun is set. God is glorious, but who could be ever the wiser did not this glory shine? *Psal. 36. 9. Thy light we shall see light.* Why is the glorious God apprehended, understood, admired, by so few amongst the sons of men? Why, he is out of sight, the Sun is not risen upon them, nor shines unto them: they have Moon-light, or candle-light, some dimmer reflections of this glory at second hand from the Creatures, but they see not the Sun.

What's the reason that truth and falsehood, good and evil, substances and shadows, things perishing, and things permanent, are no better distinguished? What's the reason that men are so mistaken and misguided in their judgments, in their choice, in their way? That they are at such loss, such Wanderers from their bliss? What's the reason that mens own sparks the light of their own fires, their candle-light, or Torch-light, their fleshly imaginations, their carnal prosperity, their pleasures, their ease, their earthly glory, and their carnal joys that hence flash up to them, are so adored and admired by them? Oh, they see not the Sun. God is ought of sight, and thence are all their dotages, and foolish mistakes and miscarriages. God will be a Father to his Saints [their] Sun. [*Thy Sun*] shall no more go down. They shall have both the propriety and the comfort of this glorious Sun; he will shew them his face, he will use his glory to appear, he will lead them into himself by his own beams; he will shew them their end, and the means; the Goal, and their way to it; he will shew them the good part, and the right path: good and evil duties and realities and delusions, helps and hindrances, dangers and advantages, their snares and their succours, will all be discovered to them by the light of the Lord.

Hearken, thou poor and dark soul, that hast chosen, but
 B 3 show

thou knowest not what ; that art going, but thou knowest not whither ; that art wandring and stumbling on, but carest not how : that complaineest thou canst not see, and canst not value, thou canst not be affected with all the glory and joy of the invisible world ; that findest thy husks, thy trash, to be a greater pleasure to thee, than all the rest of immortality ; that wouldst faine mind, and chuse, and and relish, and seek God, and things above, but thou canst not : thou seest so little of the beauty of them, that they do not enticethine heart after them ; and when they are in sight, thou art at a loos, and in the dark, as to the way that thou shouldst take. Hearken Soul, thy God calls thee, *Come unto me, look unto me, and I will be thy Sun : I will give thee all that glory, and the right way that will bring thee to it : I promise thee I will, trust me, I will be a light to thee.*

4. *Their shield*, Psal. 84. 11. *The Lord God is a Sun and a shield.* The gods of the earth are so titled, Psal. 47. 9. *Shields of the earth* : much more the God of glory. Ep. 16. Faith is called a shield : *Above all taking the shield*. Faith, it signifies the same, as God is a shield. Faith is the soul whatever God is. This is the grace that crucifies the soul to God, and applies God to the soul, Gen. 15. 1. *I am not, Abraham, I am [thy] shield.* What is promised to the Father of the Faithful, stands sure to all the seed, Rom. 4. The state of Christians in this life, is a militant state, and full of hardships and hazards. By reason whereof, as usually as they are provided for, they are subject to fears of being undone, and spoiled of all. They are in fears about their *eternal* : they have spiritual adversaries, that lie in wait for their souls, that fight against their souls, that are tempting them, and enticing them from their God ; that watch for opportunities to steal away their God, by stealing away their hearts from him ; and such dangerous attempts of this kind they meet withal, that they often are in great doubt what the issue may be. They are in fears about things *temporal* ; their names are shot at, their liberties are invaded, their estates, with all the comforts of their lives, are in danger to be made a prey : to day they are a praise, to morrow a scorn : to day they are full and abound, but to morrow

may have nothing left: they die dayly; they are killed all the day long.

But whatever their dangers and their fears thereupon, here is sufficient provision made against all. God is our shield.

Christian, thou hast enough, and all that thou hast is in thy hands. Thou art compassed about with a Shield, secured on hands, there is no coming at thee. Whatever assaults are made, thy God is a wall of partition betwixt thee and them. They are not shields of brass and iron thou art furnished with, the strong God is thy defence. Wherefore dost thou doubt, O thou of little Faith? A Christian, and yet afraid? Shifting for thy self? taking care for the Asses, and Oxen, and sheep? vexing, and loading, and losing thy self, in thy fears and fears from day to day? Where is thy God, man? Dost thou take care for Oxen, and Asses, and all that thou hast?

But O what meanst thou in this, to be shifting thy self from danger, by shrinking back from thy God? securing thy self from sin, by taking sanctuary in iniquity? What art thou doing, but throwing away thy shield, to save thee from harm? Making a breach in thy wall to keep thee in safety? Gen. 17.1. *chap. 15.1. Walk before me, and be thou perfect: follow me. stick to me, and then, Fear not, Abraham, I am thy God.* This now is the first and great promise of the Covenant, I am thy God, and the second is like unto it.

CHAP. II.

Christ in the Covenant.

God hath put Christ into the Covenant, and made over him to his people, *Isai 42.6. I will give thee for a covenant.* He who is promised, as the chief matter, the Mediator, Surety, Scope of the Covenant, is by a Metonymy, called, *The Covenant.* I will give thee for a Covenant; that I covenant to give thee to the people. Whatever glory and blessedness there is in the fruition of God; wo is me, there

there is a great gulf fixed between me and it, over which there is no passing; there is a partition-wall raised, which there is no climbing; there is an *hard-writing* against me, whilst that stands, all that is in God is nothing to me. Were this God mine, I had enough. Let me be put to labour or suffering, let me dig or beg, or starve, and whether I be rich or poor have something or nothing, praise or a reproach, it matters not to God were mine.

But oh how may I obtain? Who shall bring me to God? Why, the Lord God hath given thee his Son to undertake for thee, and to be thy way unto the Father, *Hab. 2. 19.*

Jesus Christ, who is the *morning-star*, the *Sun of righteousness*; the *Image of the invisible God*; the *first-born of the creature*; by whom are all things, who is before all things, head of the body the Church; who is the beginning, the first-born from the dead; in whom dwells all fulness, even the fulness of the Godhead bodily; who hath made peace by the blood of his Cross, *Col. 1. and chap. 2.* Whose Name is *Wonder, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*, *Isai. 9. 6.* This Jesus is granted thee in the Covenant, to bring thee to God. To which blessed and glorious purpose he is exhibited,

1. As the Light of Life
2. As the Lord our Righteousness.
3. As our Lord and King.
4. As our Head and Husband.

1. As the light of life. A light to lighten the Gentiles, the glory of thy people Israel, *Luk 1. 32.* In him was life, the life was the light of men, *John 1. 4.* He that follows him shall have the light of life, *John 8. 12.* There is a light that serves to kill, and destroy, to bring death and condemnation to light: the light of the Law, that killing Letter, concerning which the Apostle, *Rom. 7. 9, 10.* When the commandment came, sin revived, and I died; the commandment which was ordained to life, I found to be unto death. But Christ brings life and immortality to light; Heaven, Glory, the invisible God, which are lost, out of reach, and out of ken, are discovered in the face of Jesus Christ, *2 Cor. 4. 6.* To give the knowledge of the glory of God in the face of Jesus Christ. He is the Image of the invisible God, the brightness of the Father.

ers glory, the glass in which by reflection we see the
 John 14. 8 9. *Show us the Father, and it suffices us.*
 y, say she, *Hast thou known me, I billip!* and yet sayest,
 us the Father? He that hath seen me, hath seen the
 ther; and this is the light of life, John 17. 3. *this is life*
 that they might know thee the only true God, and Je-
 Christ whom thou hast sent.

As the Lord our righteousness. This is his Name, Jer.
 6. H. *shall be called, The Lord our righteousness.* To this
 he is given to us.

As our propitiatory sacrifice, 1 John 2. *The propitiation*
for us, 1 Cor. 5. *Christ our Passover,* Rev. 13. 8. *A Lamb*
from the beginning of the world. Our price, our ran-
 me, to satisfy Justice, pacify wrath discharge from the
 le; to blot out the hand-writing, break down the wall
 partition; to finish the transgression, to make an end of
 to make reconciliation for iniquity, to bring in everla-
 igh counsels, and so to bring us to God. Whatever
 lies there appear in thy way. whatever doubts arise
 the heart, from thy sins, from thy guilt, from thy pover-
 ty, from thy impotence; whatever objections thy fears
 nence put in, there is the blood of the Lamb, that will
 all. Christ our Passover is sacrificed for us.

2. As a merciful and faithful High-Priest. Heb. 2. 17 who
 made an atonement for us in the earth, and appears for
 in heaven; who hath made reconciliation for us, and
 takes intercession for us, Heb. 9. 24. *to appear in the presence*
of God for us; we read Exod. 28. 12 29. that Aaron as the
 of Christ, was to bear the names of the children of Is-
 engraven in stones, upon his shoulders, and upon his
 east-plate, when he went into the holy place, for a memo-
 before the Lord continually. Our Lord is entered into
 Heavens, to appear in the presence of God, with our
 names upon his shoulders, and upon his heart, for a memo-
 before the Lord; there is not the least of Saints, but
 his name is engraven. Here is my ransom Lord, and
 hold my ransomed ones. Here is my price, and my pur-
 my redemption and my redeemed. Whatever accu-
 there be, whatever charge be laid against them, what-
 guilt lies upon them, here are the shoulders that have
 born

born all that was their due, & payed all that they owe upon these shoulders, and in this heart thou mayest all their names; and when thou readest, remember what they have done for them; and acquit, absolve, and let them be accepted before thee for ever. Remember the teares of their Eyes, the stripes on this Back, the shame of this Face, the groans of this Body, the anguish of this Soul, the bleedings of this Heart; and when thou remembrest, whatever is written upon this Heart, and upon these Shoulders; they are the persons whose all these are; whatever these are, whatever acceptance they have found with thee, whatever satisfaction thou hast found in them, put it upon their account: never let me be accounted *accepted*, if they be *rejected*; never let me be accounted *righteous*, if they lye under the imputation of *wicked*. If I be not righteous in my righteousness, I must be guilty of their guilt. Whatever I am, whatever my satisfaction is, all is theirs: for them they plead, for them they pray: Tears, Stripes, Wounds, Groans, Anguish, Soul, Blood, they all cry and say, Father forgive them, Father pardon them.

Of all cries, there are no such strong cries as the *Blood*, and that whether it be against, or for the guilty, the voice shall be heard on high. *Thy brothers blood crieth unto me from the ground*, Gen 4. and what followed? What for those persons against whom blood cryeth: but where be such blood cries for them, for pardon, for mercy, blessed be the Souls.

Christian, this blood is for thee, it *speaks better things* than the blood of Abel, Heb. 12. it pleads, sues, presses for thy charge from all that is upon thee. Thou hast many charges against thee; Sathan cries, thy sins cry, thine own heart and conscience cries against thee; and thou art amazed at the dreadful noise they make; but behold! the blood of the Lamb, the blood of God cries for thee. Thou hast an accuser, but thou hast an acquitter: thou hast adversaries, but thou hast an advocate. *An Advocate with the Father, Jesus Christ the righteous; who is the propitiation for thy sins: 1 John 2. Who shall lay any thing to the charge of Gods Elect? It is Christ that justifieth, who is he that condemneth? it is Christ that*

that is risen again, who is even at the right hand of
 who also maketh intercession for us, Rom. 8. 33, 34.

For further, thou hast not only a righteous, but a merciful
 Priest; that is provided of a Sacrifice, and hath an
 offer it for thee: thy name is in his heart as well as
 his shoulders; in his bowels as well as on his back. He
 blood for thee, precious blood; and he hath bowels for
 pitiful bowels. He can have pity and compassion on the
 table, Heb. 5. 7. if he can find no other, he can find ar-
 gents enough from thy woe, and thy misery, to draw forth
 Soul towards thee. He is merciful, and his mercies are
 mercies; he is pitiful, and his compassions are tender
 affections: thou art not so tender of the Wife of thy
 name, of the Child of thy Bowels; thou art not so tender of
 thy own flesh, of the Apple of thine Eye, of thine own Soul,
 thy Lord is of thee: His Spirit is moved for thee, his Soul
 over thee, he bleeds in thy Wounds, he suffers in thy sor-
 row, his Eye weeps, his Heart breaks over thy broken and un-
 happy state; fear not his forgetting thee, his Bowels will remem-
 ber thee.

He is a merciful and a faithful high Priest. No dignity to
 make is exalted above thee, no distance to which he is removed
 from thee, can make him forget his friends; He is gone into the
 heavens, and there exalted far above all Principalities and
 powers, and set down at the right hand of God. He is gone,
 he hath carried thy name with him, as a perpetual me-
 morial for thee. Thou art unfaithful, shame to thee; thou
 forgettest thy Lord at every turn; every business that comes,
 every trouble that comes, every pleasure that comes, every com-
 munion that comes in, makes thee forget thy Lord; forget his
 name, forget thy Duty; Oh how small a matter will steal
 thy Heart from him, yea stir up Tumults and Rebellions a-
 gainst him. Thy Comforts, thy Hopes, thy Needs thou hast daily
 before him, will not all prevail to hold him in remembrance
 to thee. Thou forgettest thy Lord, but he will not for-
 get thee; though thou hast been unfaithfull in many
 things, yet he is in nothing; 2 Tim. 2. 13. Yet he abideth
 faithful, he cannot deny himself; he should not be true to
 himself, if he be not faithful to thee; his interest lies in thee;
 thou

thou art his, his possession, a member of his body, fear if he should be unfaithful to thy soul he is therein unfaithful to his own body. If thy case be such that he can help if there be any thing wherein he can stead thee; if all he hath, his blood, his righteousness, his interest with Father, will be sufficient for thy help he hath undertaken to procure it for thee, and secure it to thee. Faithful is he that hath called you, and will do it.

This now is that Jesus that is given unto us; as our propitiatory Sacrifice, as our merciful and faithful high Priest who suffered on the earth, and is gone into the heaven; standing in his red robes, garments rolled in blood; those glorious whites upon the red; pardon, peace, absolution, acceptance; with the names of his ransomed ones engraved upon his heart, and upon his shoulders: This is that Jesus who is, **THE LORD OUR RIGHTEOUSNESS.**

3. *As our Lord and King.* A King shall reign in righteousness, in him shall the Gentiles trust. Zach. 9. 9. Show daughter of Zion, behold, [thy] King cometh. Isa 9. 6. Government shall be on his shoulder. God hath more care for his Saints, then to leave the Government of them on our shoulder. Is not her King in her?

He is a King to gather them, a King to govern them, a King to defend and save them; to save them from temporal enemies, the sons of violence, the men of this world; from their spiritual enemies, to save them from their sins. Thou shalt call his Name Jesus, for he shall save them from their sins, Mat 1. 21. 'Tis a mercy to be under government, under government, & under protection. What would become of us, were there no King in Israel? Where there is no King, all are kings; more kings than men: Satan will be king, every lust will be a lord, as many kings as there are devils and sins. Whither would our unruly hearts carry? How easily would our wily and potent enemies ruin us? What tyranny would sin exercise within? What cruelty should we suffer from without? Whither should we wander? where should we fix? What peace, what order, what stability? Whence should counsel, and protection, and salvation come, were there no Lord over us? 'Tis a mercy to be under Government; but to be under such

permanent, under a King, and such a King? such a wise
 potent King, such a meek and merciful King, such an
 and righteous King? O what a wonder of mercy!
 ye greatly, O daughter of Zion; shout, O daughter of Je-
 rusalem; behold, thy King cometh unto thee, he is just, and
 bring salvation; lowly, and riding upon an asses colt, &c.
 is just having salvation] as a Priest he hath purchased, as
 king he bestows his salvation. He comes not to get. But
 give; not to give Laws onely, but to give Gifts unto men;
 he gives like a King, Palms, Crowns and Thrones; sal-
 vation to his people by the remission of their sins. Oh how
 thankful, oh how foolish is this rebellious world? Im-
 patient of subjection? shake off the yoke? groan under du-
 ty under discipline? We will not have this man to rule
 over us? Who then shall save you? hard to be a Chri-
 stian? strict laws, severe discipline, no liberty? Is this
 complaint? that is, wo is me, I am so limited, and hedg'd
 in all hands, that there is no liberty left me to be misera-
 ble; if I will be his, I must be happy.

Let fools inherit their own folly, but let Israel rejoyce in
 that made him, let the children of Zion be joyful in their
 King; for the Lord taketh pleasure in his people, he will beau-
 tify the meek with salvation. Lift up your heads, O ye gates,
 and be ye lift up, ye everlasting doors, and the King of glory
 shall come in. Who is this King of glory? The Lord of hosts,
 the Lord our righteousness, he is the King of glory. The
 Lord is our Judge, the Lord is our Law-giver, the Lord is our
 King, he will save us. Praise ye the Lord. Come, all ye
 instruments, ye mighty hunters on the earth: come, all ye sons
 of Belial, ye seed of the Giants; come, all ye sons of Belial,
 seed of the Adulterer and of the Whore; come, all ye
 Ammonites and Ammonites, ye Moabites and Hagarenes; as-
 sociate, confederate, take counsel together; smite with the
 tongue, bite with the teeth, push with the horn, kick with
 the heel: come, all ye gates of hell, and powers of darkness;
 thou Dragon with all thy armies, with all thy fiery darts,
 and instruments of death: come, thou King of terrors, with
 thy fatal dart; the Virgin, the Daughter of Zion, hath de-
 spised you all, she hath laughed you to scorn: the Daughter
 of Jerusalem hath shaken her head at you; her King is
 in

in the midst of her; the Lord is her King, he will her.

4. *As our head and husband.* He that is given to be over all things to the Church, is given to be the head of Church, *Ephes. 1. 22, 23.* and of every member in particular *1 Cor. 11. 3.* Believers are all joyned to the Lord, *1 Cor. 17* United in Christ as fellow-members; united to Christ as their common Head. *From which all the body joyns and banes, having nourishment ministered, and knit together, increaseth with the increase of God, Colos. 2. 19.* they married to Christ, *2 Cor. 11. 2.* I have espoused you to husband.

From this Union follows,

1. A Communication of Influences;
2. A Complication of Interests.

1. *A Communication of influences.* [Having nourishment ministered] Christ our Head, is our Fountain of Life. Our Head is our Heart also, out of it are the Issues of Life; from him we live, and are nourished and maintained in life. He is our Joseph, all the treasures of the Holy Land are in Him. In him are hid all the treasures of wisdom and knowledge, *Colos. 2. 3.* It pleased the Father that in him should fulness dwell, *Colos. 1. 19.* He is the only begotten Son of God, full of grace and truth.

Here note,

1. What grace there is in Christ. The Schools tell us that in him there is a three-fold grace.

1. *Gratia Unionis.* The grace of Union. The humane Nature of Christ, hath received the high grace or favour, to be personally united to the second person in the God-head; by virtue of which Union, the fulness of the God-head is said to dwell in him bodily: Bodily, that is personally, or substantially; in opposition to the types and shadows of the Old Testament, which God (in a figure) is said to dwell. God is said to dwell in the Tabernacle, in the Ark of the Covenant, in the Temple; but in these he dwelt onely as figures, and shadows of the humane nature of Christ: in Christ he dwells not in a figure but personally and substantially. As Christ, *Colos. 2. 17.* called the Body, in opposition to the types of old, which were

allow; so bodily here nous not a figurative, but a personification. Christ is the body, not a shadow; and God in him bodily, that is substantially, and not in a shadow.

Gratia Habitualis, Habitual Grace. All those moral powers, wherein stands the holiness of his nature. The love of God; his humility, meekness, patience; in sum, his conformity to the image and whole Will of God. Such a High-Priest became us, who is holy, harmless, undefiled, free from sinners, Heb. 7. 26.

Gratia Capitis; or that honour which is given to him Head of the Church.

How Christ is said to be full of grace; there is a twofoldness of Grace.

Ex parte ipsius gratiae. In respect of grace it self; thus said to be full of grace, that hath all grace, and hath it in the highest excellency and perfection of it, that doth pertain to the common grace, Aquin.

Ex parte habentis gratiam, in respect of the person that hath it; and thus a person is said to be full of grace, that hath as much grace as he is capable of. Christ is full of grace in both respects; that grace which is in him, is grace in the highest perfection of it, and as much as his vessel can hold.

That this fulness of Christ is ours, and for us, Job. 1. 16. Fulness do we receive grace for grace, Colos. 3. 3. Your life is hid with Christ in God. Your life, that is, both your spiritual grace; and your eternal life, glory, 1 John 5. 11. Testimony record, that God hath given to us eternal life, and this life is in his Son. Our life is said to be in Christ, in three respects.

It is hid in Christ, as the effect in the cause, As the life of the branches, is hid in the root, so is the life of a Christian hid in Christ. He is our root.

It is deposited with Christ; it is laid up with him, committed to his trust and custody; with him it is secured and put into safe hands.

The dispensation of it is committed to him: from him it is at his pleasure to be derived to us. Of his fulness we receive. The Son hath life in himself, and he giveth it to whom he pleaseth, and in what measure he pleaseth.

Christian.

Christian, art thou nothing in thy self? Thou hasten in thy Jesus. Art thou dark? He's a Fountain of light, thou dead? He's a fountain of life. Art thou poor and weak in knowledge, in faith, in love, in patience, &c. a treasure of all grace; and what he is, he is for thee, he wise? he is wise for thee: Is he holy? he is holy for thee: Is he meek, merciful, humble, patient? He is for thee. Is he strong, is he rich, is he full? 'Tis for thee, as he was empty for thee, weak for thee, poor for thee, for thee he is mighty, he is rich, and full. Whilst thou wailest thine own poverty and weakness. Oh blest thou in thy Lord, in his riches, righteousness and strength.

2. *a complication of Interests.* As the head and body, the Husband and Wife, so Christ and his Saints are mutually concerned; are rich or poor, must stand and fall, and die together. As the Husband conveys to the Wife, what he hath; as the Wife holds of the Husband, so is it betwixt Christ and his Church; they have nothing but through him; their whole tenure is *in capite*: they have nothing but through him; and whatsoever is his, is theirs: His God is their God, his Father their Father; his blood, his bowels, his merits, his life, his victories, all the spoils he hath gotten, all the reward and income of his life and death, all is theirs. For they obeyed, suffered, lived, died, rose, ascended, is set down in glory, at the right hand of God. He obeyed as their Head, died as their Head, rose, ascended, reigneth as their Head, and hath in their names, taken possession of that Inheritance, which he purchased for them. This is that Jesus who is given to us, and thus is he granted and made over to all Saints in this Covenant of God.



C A H P. III.

The Spirit in the Covenant.

III. **G**od hath put his Spirit into the Covenant; the mighty, the Eternal Spirit; the Holy Spirit, the spirit of Glory and of God.

This Holy and eternal Spirit is first poured forth on our Lord Jesus; to anoint him our Redeemer, to furnish and qualify him for that great undertaking, *Isai. 61. 1.* Spirit of the Lord God is upon me, because he hath anointed me to goon tidings to the meek &c. *Isai. 11. 2 3 4* I will put my Spirit into him, the spirit of wisdom and understanding, and of the fear of the Lord, *Isai. 11. 2.*

And he is promised to each member, *Ezek. 36. 27.* I will put my Spirit within you. To all these he is granted,

1. As a Spirit of Wisdom and Revelation.
2. As a Spirit of Holiness and Sanctification.
3. As a Spirit of Truth and Direction.
4. As a Spirit of Comfort and Consolation.

As a Spirit of wisdom and revelation, *Ephes. 1. 17, 18.* To give them, to open their blind eyes, and to shine into their hearts, to give them the knowledge of the glory of God in the face of Jesus Christ, that they may know what the hope of the inheritance is, and what the riches of the glory of his inheritance are unto the Saints. To counterwork the spirit of this world, whose work is to blind mens eyes, lest the light of the glorious Gospel should shine unto them, *2 Cor 4. 4, 5, 6.*

This is He by whom the Father hath called us out of darkness into his marvellous light, *1 Pet. 2. 9.* the light that the Spirit brings in, is a marvellous light, and that in three respects: It is a marvellous thing that ever light should come into dark souls. That those that were born blind, and upon whom the god of this world had for many years together trying his skill, to thicken their darkness, to encrease and seal them up under it; that ever such eyes should be opened and the light of life should shine in upon such hearts, is a marvellous thing. When our Lord Jesus in the days of his flesh, opened the eyes of those that had been born blind, they ran together, and wondered at the sight. If you should see a lion, or a bear, or a wild beast, or a dry bone to walk upon the streets; if you should see trees, or houses, or mountains, or eyes, this were not more full of wonder, then to behold sinners receiving their sight. Thou were once darkness, thou now light in the Lord? stand & wonder at thy cure. They are marvellous things, which this light discovers. It is a wonder that such eyes should ever see, and they see

wonders. The Gospel is a mystery full of wonders: it
 are heights, and depths, and lengths, and breadths.
have seen strange things to day. Strange love, strange gr
 wonderful wisdom, wonderful pity, patience, mercy; w
 derful providences, wonderful deliverances, incompre
 sible excellencies, unpeakable joy and glory: 'Tis a w
 der there should be such things every day before our e
 and yet we could not see them till now; and 'tis a won
 der that when we did not see them before, we should see
 them now; that those things which we despised, de
 mocked at, stumbled at, as meer foolishness and farcy,
 should now see and admire, even to astonishment;
 that JESUS, which was to the Jews a stumbling-block,
 the Greeks foolishness, should be to the same men, w
 called, *the Wisdom of God, and the Power of God.* O
 deep things of God! O the unfearchable Riches of Ch
 that He that searcheth all things, reveals unto the St
 O the hidden treasures they now discover in this deep my
 To you that believe he is precious, a Praise, an Honour;
 fair, all glorious; and you have seen his glory, as the
 of the onely begotten Son of God, full of grace and tru
 Again, there are *marvellous evils*, as well as good
 that by this light are brought to light. Sin, with al
 hidden things of darkness, that lay below in those chan
 of death; the secrets of the evil heart of man. Sin app
 a wonder to the saving y enlightened soul; *extending*
 a world of wickedness.

There's Death, and Hell, and the Devil, in every
 unkindness, unthankfulness, folly, enmity, rebellion,
 and the blackness of darkness. What once appeared
 pleasure, a delight, a beauty; or at least, if an evil, yet
 a trifle, a matter of nothing; is become a plague, a
 rour, a burthen, a bondage, bitterness, shame, sorrow;
 such an high provocation, that whereas once he twelv
 murmur'd, and cryed out of rigour, severity, cruelty
 least punishment of it; now he wonders at the cle
 and patience, and forbearance of God, that such an
 and provocation, had not long since turned the whole
 into an Hell.

Christian, thou complaine'st thou canst not see, thou

feel, thou canst not mourn, thou canst not break under the guilt that lies upon thee ; thine heart is hard , thine eyes are dry, not a tear, not a groan, scarce a sigh , will all evil fetch out from thee. O this blind and sottish mind ! this dead and senseless heart ! what shall I do ? what shall I not do, to get me a melting, mourning, broken spirit ; but I cannot, I cannot ; I cannot see, I cannot bleed, I cannot break : O beg the light of this Holy Spirit ! and if the Spirit that will present thee with, of this wonderful evil, do rend thy heart, and turn thy stomach, and open all thy eyes, and let out thy soul in sighs and groans, in shame and sorrow, thou mayst then well be a wonder to thy self. But not discouraged be not dismayed : do not say, this Rock will never break this Iron will never melt ; I may go sighing, sighing, mourning after tears , groaning after groans, all in vain, it will never be ; past feeling, past feeling, sorrow flies still from me, repentance is hid from mine eyes ; not thus discourage thy self ; wait for this spirit, open to it, and thou shalt see flowing in such streams of self-shaming, self-confounding light, as shall flow forth in self-abasing, self-aborring streams of tears.

These *marvellous things*, are revealed with *marvellous power*. That is, in comparison of what they are to the blind world, and in comparison of what they themselves relate. They come to see the glory and the beauty, and the reality of the wonderful things of God. *We have seen glory*, saith the Apostle, Joh. 1. *The kindness of God our Father [appeared]* But we all (with open face) behold, as in mirrors, the glory of the Lord, 2 Cor. 3. 18. Out of Zion hath appeared in perfect beauty.

It's prophesied, *Isai. 53.* of the unbelieving world, that *if they should see Christ, they should see no beauty in him.*

Strange, though he were all beauty, yet they should see him, and yet see no beauty. That is, they shall see him, and not see him. They see not wood for trees. What is Beloved more than other beloveds ? What is Christ more than an ordinary man ? What is the Gospel more than an ordinary Story ? What is the Spirit ? What is the Love ? What is there in this Faith and Love, in this Holiness and Righteousness, in this Peace of Conscience, and

Joy of the Holy Ghost? What substance is there in the
 Where is the Glory, and wherein is the Excellency of the
 Which way came the Spirit of the Lord from me to thee? I
 shalt know in that day, when thou shalt call to the Mountains
 fall on thee, and the Rocks to hide thee, from the face of God
 the Lamb. We know whom we have believed. We know
 we know him. We speak that which we know, and testify
 we have seen. We have an Union from the Holy One, we know
 things. God hath revealed them to us by his Spirit, for he
 searcheth all things, even the deep things of God. Now we
 received not the spirit of this world, but the spirit which
 God, that we might know the things that are freely given to
 God. We have a clear and certain sight. We do not
 men as Trees walking; with our eyes half open: we
 men as men, Christ as Christ, Truth as Truth, in its
 lustre and evidence. This we have seen, and do testify
 ther deceiving nor being deceived. We thank thee, O Lord
 Lord of Heaven and Earth, that thou hast hid these things
 from the Wise and Prudent, and hast revealed them unto us.

And as they see Truth, and Holiness, and Goodness,
 their wonderful Glory, and Beauty; so also Folly, and
 hood, and Sin, in its wonderful ugliness and deformity
 appears to be sin, to them, Rom. 7. Folly to be folly, sin
 to be falsehood; they see men as men, Christ as Christ,
 Truth as Truth, Holiness as Holiness; and they see
 as Beasts, Fools as Fools, Sin as Sin, Devils as Devils, Hell
 Hell: They see all things as they are, Temptations as
 are, Delusions as they are; they see what is under the
 Hook under the bait, the sting in the Locusts Tail, the
 in the Devils heart, carried on under his fawning face,
 are not ignorant of his Devices.

Sinners, cease your wondring at the Saints,
 them be no longer for signs and for wonders in. Let
 cease your wondring at the Saints, come and walk
 with them. Wonder not that they say not as you
 not as you, run not with you after the same Follies
 Vanities; Oh! if ye once come to see what they see
 will be a wonder to your selves. Mock not at their blind-
 ness; Blessed are their eyes, for they see. The blind
 do not disdain the seeing. Say not, These men are in a d

drunken, or mad; take heed, Blaspheme not the Holy
 Spirit: call not his light darkness, put not your darkness for
 light. Would you know, when these men testified what they
 have seen and heard? whether they are sober, or beside
 themselves? Come and see; I say not, stand and see, you cannot
 see at that distance you stand; come near, come in and you
 will see; see your blindness first, if ever you will see the light.
 Bewail your darkness, and seek light, seek and you shall see
 the Son of David, have mercy on me; Why, what wilt thou,
 O Lord, that I may receive my sight. Shall that be thy cry?
 O thy blind Soul! O pray for eyes. They that see, pity the
 blind; We have a little Sister that hath no breasts, we have a
 brother [yea a world of them] that have no eyes. What
 we do for our poor Brethren, in the day that they shall be
 gathered: Oh! be eyes to thy blind, be a light to thy dark Souls;
 them that dwell in darkness see thy great light. Sinners,
 whom you persecute, do thus pity, do thus pray
 for you; Lord, that their eye might be opened: will you
 answer to their prayers? or will you say, Lord, regard
 their word, we desire not the knowledge of thy wayes?
 Christians, be marvels. You that have seen marvel-
 lous things, be marvellous persons see the world a wondring
 something. Let your light shine, let the light which hath
 been shed into your hearts, shine forth in all your paths:
 the Spirit of Light within you, be a Spirit of Glory
 shining upon you. Once you were Darkness, but now are ye
 in the Lord; Walk as Children of the Light. Be ye
 blameless, the Children of God, without rebuke, in the midst
 of a crooked Generation, amongst whom ye shine as Lights in the
 world.

Obscured Christian: thou goest on bemoaning and be-
 lying thy self, complaining that thou art still blind; the
 light hath shined into thy darkness, but thy darkness compre-
 hendeth it not; thine eye is yet but tender, at least, and thou
 see but little; but little of Christ, the Sun is but as a
 candle to thee; but little of sin, that Mountain looks
 but as a Mole hill; It is neither clear, nor dark, neither
 day, nor perfect day: thou hopedst that long ere this thy
 sins would have fallen off, the Vale would have been re-
 moved, but they abide upon thee; thou waitest for Light,

but behold obscurity! for brightness but thou walkest in darkness; thou goest on, adding darkness to darkness, darkness of sorrow, to the darkness of sight. Thou feelest that the Gospel is hid from thee thou doubtst 'tis still hid because it is not yet noon with thee. But harken as little thou feelest of Christ doest thou see so much, that thou prizest and lovest, and cleavest to him above all? as little as thou feelest of sin, doest thou see so much, that thou loathest, thou shunnest it above all things? doest thou walk in that light thou hast? doest thou Love, Long, Wait, Cry for light? *Send forth thy Light and thy Truth, lift up the Light of thy countenance; Sun of Righteousness shine up on me; are the Wheels of thy Chariots so long a coming? when wilt thou Make haste my Beloved, O might I once see thy face, as thou art looking over the Mountains.* Is this thy voice? are these the Breathing of thy Soul? Bee of good comfort, these the Glimmerings and Groanings of that Holy Spirit within thee, which hath already delivered thee from darkness will bring thee forth into his marvellous light; thou knowest, if thou follow on to know the Lord. *Arise, thy light is come, the Glory of the Lord is risen upon thee.* Though yet (as to thy sense) it be neither clear nor dark, *thou art in the evening there shall be light.*

2 *is a Spirit of Holiness and Sanctification*; Hee is given as an Holy Spirit, and as a Sanctifying Spirit: therefore Sanctification is called the Sanctification of the Spirit. *2 Thes. 2. 13.* He comes to change us into his own nature to make us partakers of his Holiness; hee is a Refiner and Fullers sope. *Mal. 3. 2.* to purge, and work, and cleanse off the filth, and corruption of our natures; What it shall be to the Church, *Mal. 4. 4.* *A Spirit of Fire* and a Spirit of Burning to wash away the filth of the Doors of Zion, and to purge the blood of Jerusalem, from the midst thereof: [*a Spirit of Judgment*] that is, in the Reformation of Israel; stirring them up to do Justice, and execute Judgment, that so the guilt of blood may be taken away. *Mal. 15. 16.* and a Spirit of Burning; that is, in the hearts of the people of Israel, to consume and destroy the inward corruption of their hearts, that no more such wickedness be committed amongst them. This hee is to every Saint; A Spirit of Judgment

ment, to give Sentence against their Lusts, to condemn to the fire; these must be ca't out, to the fire with away with them, get yee hence yee Sons of the Bondman; you may not be Heirs with the Sons of the Freeman. The Spirit of the Lord first discovers and condemns of sin; judges betwixt light and darkness, grace and sin, and then gives sentence, away with these Lusts, they may be offered to live.

Spirit of Burning, to execute the sentence, to consume in the fire. The Spirit of Sanctification is a Spirit of purification, Rom. 8. 13. If yee (through the Spirit) do not the deeds of the Body. It is the Spirit that kill's, the flesh profiteth nothing.

The Spirit implants the Soul into Christ; gives it an Interest in his death brings it under the influence of his death. *Christus est Crucifixus est Christus crucifigens*. Tis the death of Christ, is the death of sin; these Theeves are Crucified with Christ, Rom. 6. 6. Our old man is Crucified with Christ, that the Body might be destroyed, that henceforth we should no longer be in sin. Hell knew not what they did, when they Crucified Christ; death with all its armies, were put to death with him. The Spirit raises up another party in the Soul, a party against a party, an Army against an Army; brings Grace in to take up arms against sin; Grace doth not only fight against sin, but is in the very nature of it the death of sin, as the Generation of a new is the corruption of the old form. Humility is pride dead, Meekness is sinful passion and fierceness dead, Patience is impatience slain.

The Spirit excites and stirs up the Soul against sin, sets it a fighting against it; the Spirit of Grace is a Spirit of Supplication, fetches down Hail-stones and Thunder-bolts from Heaven to destroy these Amovites; sets a watch against it, bids the Soul to deal wisely with it to keep it low, by cutting off all provision from the flesh, restraining and keeping it short of all those fleshly objects, which would keep it in strength and so it is starved to death. It is true, our greatest means alone, will all short of killing one lust, it is the Spirit that killeth without it the flesh profiteth nothing. All carnal attempts for the mortification of the flesh, are but a

fleshly mortification; But if ye [through the Spirit] do
 tise: pray in the Spirit, watch in the Spirit, curb and
 short, and keep under this body, still taking in the affluence
 of the Spirit, then it shall die.

Christian, thou livest in a weary Land and thou
 a weary life of it, briers and thorns are with thee, and
 nanite is yet in the Land; thou sojournest in a
 hast thine habitation in the Tents of ~~the~~; and thou
 a Mesek and ~~the~~ within thee; thou hast Armies
 thee of fleshly lusts, which fight against thy soul: thou
 est mourning daily because of the oppressour, those proud
 wickednesses which lie in thine heart, & ~~are~~ in thy mind;
 thou often groanest and cryest out to thy God, Liberty, the
 Redemption, redemption. Ob this proud heart, Ob this
 bent; Ob this easibleness, Ob this fleshliness, Ob this flatness
 this ~~is~~ and rebellion against the law of my mind, and
 God: When I would do good, evil is present with me, I
 not, I cannot do the things that I would; I can with new
 serve or enjoy my God and my soul: my duties are either
 rented or polluted, my comforts are either wasted or made
 to vanish and disappear; when I would serve my God, I
 away to serving my belly, or my back, or my friends; when
 soul is a little gotten upon the wing, and soaring in the
 Region, it is presently checked, pulled down again to the
 O my pinioned imprisoned soul! Who is me, wretched man
 I am, who shall deliver me from the body of this dear
 Why, yet comfort thine heart, the enemy flies upon thee
 flood, but the Spirit of the Lord shall lift up a standard
 him. Thou complainest thy gold is become dross, thy
 is mixed with water yea with mud and dirt, yet he will
 his hand upon thee, and purely purge away thy dross, and
 away all thy tin. Though these briers and thorns be
 battel against thee, yea, and against him also, yet he will
 through, go through them, he will burn them together, Isaiah 27
 Thou complainest that thy garments are defiled, thy glory
 stained, thy beauty is marred the Image of thy God is to be
 ced, that there is but here & there a spot of it left upon thee
 Thou art black, but not comely: whilst thy Lord says, Thou
 art all fair, O my Love; thou cryest out, I am all foul, O
 Lord: thou wouldst be holiness to thy Lord, but thou art

ace to him ; holiness is still thy love, and thy desire, and
 longing, but it flies from thee ; it is rather thy wish than
 hope ; thou canst weep *over* , but thou canst not weep
 thy deformity , thine iniquity is still marked before the
 d. If there be a little Grace in thee , yet there is such a
 knells in its sinews , such a paleness in its face , that it is
 like to live ; or if it live, Oh ! how little hope that ever
 could thrive or flourish. Thus thou complainest, thou
 goest mourning and sighing, and sinking, and fainting
 thy mind, and now and then ventur'st out a desponding
 prayer : Lord, pity ; Lord, look upon my sorrow, and my sin ;
 wash me ; Lord, help me. Why, the Lord God hath
 thee his help out of his sanctuary , and his strength out of
 . The eternal Spirit is come down on purpose, to give bat-
 tle to the flesh, to subdue thine iniquities, and bring all those that
 are up within thee , under thy feet. Thou mistakest thy self,
 thine enemies, if thou thinkest they will be conquered by one
 of thine arm, this kind goeth not out so ; not by might
 by power, much less by weakness, and by flesh, by any weak-
 ness of thine own, but by my Spirit, saith the Lord. 'Tis
 for a God to relieve and cleanse such an heart, to turn such
 Hell into an Heaven. What thou canst not do, being
 weak through the flesh, behold ! he comes down to do it
 for thee ; thou hast proved thine own weakness , now try
 his strength : He stands at the door and knocks, hear
 his voice at the door, *Wilt thou be made clean ? wilt thou be*
whole ? wilt thou be delivered ? Open to him , and
 to him deliverance comes in, he stands at the pool, stirring
 the waters for thee ; put in thy Cripple-soul and be healed of
 thy diseases : say to him, Lord, if thou wilt, thou canst make
 me clean ; and thou shalt soon have this answer, *I will, be thou*
whole.

3. As a Spirit of Truth and Direction, John 16.13. he shall
 guide them by his Counsel, he shall lead them in the way that
 they shall go, *Isai. 30. 21. They shall hear a word behind them,*
Thus is the way, walk ye in it, when they are turning to
the right-hand, or to the left. He shall lead them into all
 truth, to prevent mistakes ; and into all Righteousness, to
 prevent miscarriages : Nay more , he shall not be only their
 guide, but their Strength too ; he shall guide them on,
 and

and help them on, they shall be led by the Spirit, borne by the Spirit, pressed in Spirit; they shall be excited, and carried on in the power of the Spirit, in the way that he should go: he will cause them to walk in the Statutes of the Lord. Whatsoever thy waywardness and thy wanderings have been, whatever thy feebleness and fickleness be, whatever false lights and false ways are before thee, whatever temptations thou meetest with to turn thee aside out of the right way, whatever doubts hence arise in thine heart, shall one day or other perish from the way, and be a light at last; yet his conduct shall be prosperous, and the end shall be sure; he shall so guide thee by his counsel, that he shall bring thee to glory. *He shall gather his lambs to his arm, and carry them in his bosom, and gently lead those that are with young.*

4. As a Spirit of Comfort and Consolation, he is so called John 16.7. The Comforter. If I go not away, [the Comforter] will not come unto you; but if I depart, I will send him to you. He shall come unto them, and abide with them, to supply the absence of their Redeemer to support them in their affliction, to witness their Adoption, to sustain them unto the day of redemption, and to be the earnest of their inheritance, Ephes. 1. 13, 14.

John 16 14. *He shall take of mine, and shew it unto you* [He shall take of mine:] that is, not onely of the True treasures of wisdom that are in me, (though that be specially intended) but of my Love, my Righteousness, my Holiness, all those treasures of grace and mercy that are laid up in me, whatever there is in me, that may stand you in any need, yeild you any relief or support, the Comforter which I send you, shall bring it down to you: he shall take my blood, and the pardons it hath purchased for you; my bounties, and the Compassions that are working in me towards you; my prayers and Intercessions I am offering up for you; he shall take of all those treasures of grace, and everlasting Comforts which are laid up for you with me: *he shall take of mine, and shew it unto you.* As much as you have in this world to afflict and amaze you, as little as you have of your own to comfort you, either in your hearts, or in your households, or among your friends, he shall shew what I have for you to refresh you.

Christians; a sight of Christ in our sorrows, in our
 in our thickest darkness, what day-light would it bring
 When thou lookest into thine heart, and art astonish'd
 confounded at what thou findest there, at the blindness
 the hardness, the poverty and the emptiness, the guilt
 the guilt, the pride and the ; ceivishness, the evil thoughts,
 the affections, the filthy lusts, that are swarming and
 living in thee: when thou lookest into the world, and
 blest at what thou beholdest there; the malice, the
 the power, that is engaged against thee; the furious
 the fiery tongues, the fierce looks, the violent hands,
 are flying upon thee, and the little relief the earth will
 thee; when thy heart faints, and dies within thee, at
 come of *this* thy woful and forlorn state: a sight of what
 hast in thy Lord presented to thee by his Spirit, Look
 here, Soul, what thy Jesus hath sent thee down, a glance
 his eye, a drop from his heart, a Mess from his Table; and
 tell thee, Yet I do not forget thee: behold the care I take
 thee, the treasures I have for thee, to encourage thy love, and
 thy faithfulness. Oh! how will *this* make all thy
 kness to depart, and turn the shadow of death into the
 living?

Thus is the Holy Spirit given to the Saints, to be the light of
 eyes, the death of their sins, the guide of their ways, the stay
 their hearts, to uphold their grace, and to maintain their
 ; to subdue their enemies, or their fears; to secure them
 temptations, or succour them when tempted; to wipe off
 reproach, or make it their crown; to heal their diseases, or
 be them their cure; to help their infirmities, to work their
 works, to make their yoke easie, and their burthens light;
 turn their sighs into songs, to form their groans into pray-
 to send them up to their Lord, and bring down their re-
 ; to comfort their hearts, to establish, strengthen, settle
 that they be neither offended at the chain, nor moved from
 hope of the Gospel.



C A H P. IV.

The Earth in the Covenant.

IV. **G**od hath put the Earth into the Covenant: Though Saints have not their reward in this life, their portion in this world, yet this world also is theirs, *Mark. 5. 5. The meek shall inherit the earth, 1 Cor. 3. 22. Things present and things to come, all are yours.*

1. The good things present.

2. The evil things present.

1. *The good things present, Mark 10. 30. Houses, and brethren, and sisters, and mothers, and children, and lands, now in time. Prov. 3. 16. Length of days are in her right hand, and in her left hand riches and honour. Houses, and Lands, and riches, and Honours, where are they? who are the possessors of this World, the houseless, harbourless, and friendless? Who have wo, and want, and shame, and sorrow? Who are the Strangers and Pilgrims, dwelling in tents, driven into corners, into dens, and caves, hunted up and down upon the mountains of the earth? to whom is hunger and thirst, and nakedness, but to the meek of the earth? Is this to inherit the earth? All theirs, when nothing theirs? yet they do inherit the earth. For,*

1. They shall ever have *as much as will suffice* them, that is as much as all. They shall not want any thing, what they may want. *Your Father knoweth that you have need of these things;* and he knows how much they need. More than needs, is more than enough; and more than enough is a prejudice. Many men have too much; too much money, too much esteem, too many friends; more than they can bear; so much, as to sink them, and drown them in pride and destruction.

Christians shall have enough; they shall never be in a needy state, but whatever is necessary for them in all the earth, they shall have it: *The earth is the Lords, and the fulness thereof;* and he hath said, *That those that seek him,*

not any thing that is good, Psal. 34. 10. If the whole
can supply them out of all its store, they shall be sup-

What they have, they have a better and farther title to,
any others in the world. Though the dominion be not
in grace, yet by grace it is established. What they
descends upon them not barely by providence, but by
Heb. 1. 7. Christ is *hath* of all things, and they are
heirs with Christ. A little coming from the Pro-
v. 1. 1. hath more in it, than the greatest abundance that is
handed down by common providence; that which
is from the promise, comes in with a blessing; if thou
hast an handful, thou hast a blessing in thy hand; if thou
hast a corner, thou hast a blessing in thy corner. A lit-
tle love, is a great blessing. Thou hast God in every
bread thou eatest, and in every drop that thou drinkest
from Heaven will turn thy bran into the finest flow-
er, and thy water into wine.

What serene and quiet lives, how void of care (disira-
g care) might the Saints live in the world! What are
the briers that do gall our backs? what are the briars
that tear our flesh? what are the thorns that pierce through
our hearts ordinarily, but the cares of this life? *What shall I
eat? what shall I drink? wherewith shall I be clothed? where
shall I dwell? how little have I for to day? what for to mor-
row? what for hereafter? how shall I secure what I have?
what is gone, whence shall I be supplied?* Thus do we go
piercing our selves through with many sorrows. Our
thoughts eat up what we have; our thoughts cut
deeper than our wants; we cannot at so cheap a rate fear,
we often bear the want of all things.

And why take ye thought? *The earth is the Lords, and the
full thereof; and he hath said, All this is yours, you shall
eat thereof.* You have not onely your Deus providebis,
providence to live upon; you have also your Deus promisit,
promise before you and this hath all things in it; all is
in promise. *What for to morrow? what for hereafter? Why, what
for the promise? Thou shalt want nothing, neither thou nor
thy seed: Never saw I the righteous forsaken, nor their seed beg-
ging bread.*

Hast

Hast thou two Worlds made sure to thee, and canst thou want? thou mayst as well whine, and make a pittifull a full table, *O where shall I have my next Meal?* as such a full Promise. *O where shall I have my next Meal?* how much beneath the spirit of Christianity, are the anxious lives of too many Christians, you do not believe; you do not believe; you talk of your Covenant-right your part in the Promise, of living by Faith; but what any such thing? can you trust God for your Souls, and you not trust him for your Bodies, for your Children? believe, and you will make as much, and be satisfied as with a penny in the promise, with a meal in the promise, an house in the Promise, as with a penny in your Purse, meal in your Cupbord.

What dost thou get by all thy cares? *Which of y taking thought, can add one Cubit to his Stature?* one far to his store? If thou lose nothing by them, thou mayst put all thy gains into thine eyes; tears and trouble they will add to thee. Be quiet, and nothing will ayle let not any straits sting thee before they are; want before thou wantest; let not the Winters frosts nip thee, when it is yet Summer.

Know when thou art well, and be content. All is if thou inheritest thy God, thou inheritest the Earth; ing of all its store shall be kept back from thee, that necessary for thee: only thou must not look to be thine carver; thy God will carve out what thou needst. enough suffice thee, and thou shalt never have too little. shalt never have so little, but thou mayest say, this is enough.

What if what thou wantest in Water, be made Wine? if thou hast but little in Bran, but the most Flower? a short meal with a smile from Heaven, mayest count no fast but a Feast; a little oyl in the how far will it go with a smile the blessing of the Covenant. If the upper Spring run freely, thou mayest abate a new Spring.

Let my beloved comfort me with his Apples, and stay me his slaggons; and let the rest be as little and as course will. Let the promise be my portion, let the pipes be

to my Soul, and then the least pittance for this carcass
 suffice me. O my Lord, let me feed with thee, and I
 will not quarrel whatever my fare be. Let my portion be
 at thy table, and then be it much or little. Let me hear
 thy voice. I am thine, and with me all things; and I am con-
 tent to be at thy allowance. Let thy deed of gift stand sure to
 be in my childrens names there, and I ask no more for
 them. Hold thy peace, keep silence O my anxious
 Father, know when thou art well; be in nothing careful, the
 Father is at hand.

The evil things of this Earth are theirs: the Cross is in
 the Covenant, Psal. 89. 34. If his children forsake my Law, and
 keep not in my Judgments; if they break my Statutes, and keep
 not my commandments; then will I visit their transgressions
 with Rod, and their iniquity with Stripes.

The Covenant hath its cross. The Doctrine of the Gos-
 pel, the Doctrine of the Cross, the preaching of the Gospel,
 the preaching of the Cross, 1 Cor. 1. The Mysteries of a
 crucified Jesus and of his crucified Saints, do fill up the
 New Testament. The Cross is not only imposed upon
 us, as their burden, but bequeathed unto them as a Le-
 gacy.

It is given unto them, as an honour and privilege,
 1. 29. Unto you it is given in the becke of Christ, not only
 to suffer with him, but also to suffer for his sake. It is joyned
 to the most glorious gift; the gift of Faith. Yea, and it is
 more glorious than this. To suffer in Faith, is more than barely
 to suffer.

By vertue of the Covenant the Cross is a Blessing. The
 Cross is now changed; it is no longer, Cursed, but Blessed is
 the man that hangeth on this Tree. Mat. 5. 10, 11. Blessed are
 ye which are persecuted for righteousness sake; blessed are ye
 which men shall revile you, and persecute you, and shall say all
 manner of evil against you, falsely for my sake. Why, where
 is the blessedness? or wherein stands it? It stands in these
 things:

- 1. In the Separation of the Cross from the Curse.
- 2. In the Sanctification of the Cross to its ends.
- 3. In the Proportioning of the Cross to their needs and
 strength.
- 4. In the special comforts of the Cross.

1. *The Cross is separated from the Curse.* There is nothing in this. To be able to lay under the forest of affliction. *This scourge is no Scorpion*; this is no curse, it is but a Cross. Our Lord bare both the Cross and the Curse together, that made his cup so bitter; but now he hath divided the curse he hath left upon sinners, and laid only the Cross on his Saints. The crosses of reprobate sinners are all curses. Every affliction is a curse; there is wrath in their sufferings, there is venome upon every Arrow, there is vengeance in every dart, every rod is a Serpent to bite. Thou that art of the number of Christs implacable enemies, when he comes to fall upon thee, and to grasp thee in his hand, thou wouldst have a word of comfort to be spoken to thee in thy sorrow; no, no, there is no comfort to be spoken; thou mayst say of every dart he smites thee, *This is sent of God*, to revenge himself upon me; The afflictions of the impenitent are all curses: but the Saints crosses come to be but crosses. Though men curse, it is not a curse; whatever troubles come upon thee, it shall be Vinegar in them, yet there is no venome in them; there be Anguish in them, yet there is no wrath in them; though they be ill-looking, yet there is no ill will in them; they come upon no ill intent, nor shall have any ill issue. The smittings of the wicked are to thee, as the smittings of the righteous were to the Psalmist, a precious Balm. *Psal. 145. Let the righteous smite me, it shall be a healing to me; it shall be an excellent oyl; it shall not break mine head.* Thou mayst say, Let the wicked smite me; smite me with the tongue, with the fist of wickedness, or what they will, it shall not break mine head, much less mine heart; it shall be kindness to me, an excellent oyl.

2. *The Cross is sanctified to its ends.* It hath many holy excellent ends, and it shall prosper; it shall accomplish its ends. The cross is laid on the Saints, sometimes to punish them, sometimes to reprove them; to humble them, to purify them, &c. and whatever it is sent to them for, it shall return in vain. *As the word, so the rod, shall accomplish that which he pleases that sent it.* By this the iniquity of [] shall be purged.

3. *The Cross is proportioned to their needs and strength.*

30.11. I will correct thee in measure, but I will not leave thee
 neither unpunished. Just so much as will serve shall suffice;
 the Physitian hath respect both to the need, and to the
 strength of the Patient. *Isai. 57. 16.* I will not contend for ever,
 neither will I be always wroth; lest the spirit should fail before
 me, and the souls which I have made. The Apostle tells the
 Corinthians *II. 13. 10.* that they have need of patience; and their ex-
 perience tells them, they have need of something to exercise
 their patience. And their needs are different; some are knotty
 and need more; others are tender, and upon them lets
 serve. The stubborn Childe must have more stripes; the
 sting of the rod will do more on some spirits, then the
 use of it on others; but all need something. Let him onely
 who is without sin, say, *I have no need of shame and sorrow.* The
 Lord will neither over, nor under do; every one shall have
 as much as he can bear, and no more. No more than they can bear, and
 as much as their need requires. The Lord delights not in
 childrens tears, he doth not afflict willingly, nor grieve
 the children of men; but yet he had rather they cry then pi-
 tance. Wonder not, Christians, that your tender Lord puts
 so much pain, and that your pains are so sharp and so many;
 your Father knoweth that you have need of all these
 chastisements. It is a mercy that he will chastise; you may put your
 afflictions among your mercies. His breakings of you are
 healings, his woundings are your cures; and by your
 Lords stripes, you are healed. And when
 you shall review, and read over all his darker providences,
 behold the wisdom, tenderness, which is tempered
 with his severities, evidenced in his laying on so much, and
 no more than was needful, you will then write down
 the Psalmist, *Thou in very faithfulness hast afflicted me.*
my Lord, let me not want thy staff nor thy rod; neither
and nor an enemy; neither a calm nor a storm; neither
nor medicine: If my disease be too strong for my Phy-
let me have yet a stronger potion; if my wanten heart
not yet be tamed, put on more fetters, an heavier load; load
load, weight upon weight, and till thou see'st, let me not
it is enough. Let me never be sick of my remedy, till
cured of my disease. Let me rather suffer by the hand
Devil, than perish by the hand of a Lust. Spare

not Lord, or if not Lord, to serve a . . . servant, till thou hast
by smitten down all mine enemies. Peace? Plenty?
 what that I may have to spend upon my Lusts? to
wanton against my God? *That's your case.*

Pain, Trouble, Wars, any thing rather than Peace
such terms. *Love me, O Lord, yet in judgement, let
me suffer, I'll be comforted and brought home to thee.*

4. The comforts of the Cross, *1 Cor. 13. 4. 5. 6.*
It shall be Comfort to the Father of our Lord Jesus
Father of Mercies, who is God of all Comfort; who comfort
us in all our Tribulation, that we may be able to comfort
Which are in any trouble by the comfort wherewith we
are comforted of God. For as the sufferings of Christ
are for our Comfort, so also are the sufferings of Christ
be comforted, it is for your consolation and salvation, which
is eternal in the enduring of the same sufferings, which we
suffer; or whether we be comforted, it is for your consolation
salvation: and our hope of you is steadfast, knowing, that in
partakers of the sufferings, so shall ye be also at the comfort.

The comforts of the Cross are often the sweetest, or
fullest, that the Saints ever taste on this side the grave.
first draught is often bitter: the Crown of Life is heavy,
is necessary it should be so. As it is with some Med
Waters, it works by its weight; it must be an heavy
that it will tame an unruly child; if it gall, or it will not
as the smart of the rod that kills the Child. Thus
your burdens will be eased, when first I ride on and thus
much if they do not. This first conflict with Temptation
may put you to an harder labour, then you are aware
may be so, that it may be for your good afterward
my Physick will work. I am content it make me sick.
labour with Patience; that it cannot do, it
pains. It is observable that it is to stand the Cross with
Patience, but by God's choice tribulation, the pinching
Cross, or the pain of the Cross puts us to; this is part
of the bearing that pain which the flesh when touched
us. When we feel the Thorns and the Nails,
the Crown, and the cross, when it pricketh and smarteth
it will work. The Crown of Life is a prison, or a
dungeon, you look upon it at the first; but when your

in, and visits you, then the sweet, the pleasure comes: the more frowns at the threshold, the more kisses you expect afterwards: Christ doth not always meet his in the Porch; the Devils Parlour, the inner Prison, is banqueting house; the Dungeon his Wine-cellar; they drink and are satisfied. The Stocks, and the Rack, are the Organs that makes them the sweet Musick. My a Saint hath been lately disappointed at the door, he thought to meet with Christ at the door; but he had a dreddlight; behold his flesh at the door; all his sins, and what he did against Christ, all his unbelief, his unthankfulness, unkindness, rebellion against his Lord, and forth and he him in the face. Christians, be ye ever his now: it meet you in the day of adversity, the Cross will tell you what ever you did. *I remember my faithless things*: now remember all my pleasant things; my Sabbath my Obediences, my Liberty, the dear society I once enjoyed; but and wasted away; O my pride and my wantonness, my licentiousness, my Earthliness, my Hypocrisy, wherefore are come thus to affright and torment me? Lord, whither am I come? O how dreddful is this place? Is this my Prison-entertainment? Are these my Prison-comforts? O what an hard lodging am I like to have with such companions? O the Wormwood and the Gall! a dark habitation, a bitter cup indeed is now given unto me. Is this the comfort of the Cross? Are these the sweets so much talked of? Yet be not dismayed, as roughly as thou art handled at the door, it is better with him; the Devil is going out in this room; thy sins meet thee now, but it is only to shake hands and part; after this agony, expect the Angels to come minister to thee. Complain not if thou yet finde no sweet, thou hast not drank deep enough; the next draught, Sugar may come; in the next Room thou mayst meet the Lord; and then tell me, if it be short of all that hath been told thee.

But shall I give you a more particular view of some of the special comforts of the cross, or our sufferings for Christ? I will only first premise a word, to let you understand what I mean by the sufferings of Christ. We then suffer for Christ when we suffer for Christs Cause; when we suffer be-

cause we will be Christians, we will be holy and right when we suffer because we will not sin; and when we suffer upon *Christ's* Call, when he cuts out a cross for us and it on. Then Christ calls us to suffering, when he puts this choice, *either to suffer or to sin*; when our backs and consciences must suffer; when we must suffer, or be justified by us. *If any man will be my Disciple, let him take up [his] cross.* Christ is not, and Christians must not be digal of their blood; their blood is his; their estates, names, their liberties, are all his, and to him they must be accountable how they part with them. It is not every that thou canst call [thy] cross; we must not leave our to seek a cross; when Christ hath laid a cross upon Christians way that he should go, and he must either stand, or turn aside, or submit his neck to it; then he *There is [thy] cross, take it up, and get thee on.* Whatever be before thee, if thou hast a way open to avoid it without sin; that is none of thy cross, thou mayst not take it up if thou dost, thou wilt have no thanks for thy pains.

Christians should be wary here. Though it be an earnest of a gracious spirit, to be always of a ready and forward mind to suffer for Christ; and when he demands *Who will go with me? who will bear my cross?* Christian answer, *I will go, Lord, let me bear it;* yet should we heed, that as we hang not back, when he says, *Go,* so they run not before he send us. Though it be an high honour to suffer for the Gospel yet *no man taketh this honour upon himself, but he that is called of God.* I would not go to a Prison without a *Mittimus* from Heaven, lest if my suffering my self, I be there left to shift for my self. If Christ meet me in prison or in banishment, and demand of me *What dost thou here, Elijah? Friend, how camest thou thither?* What should I say, if I could not say this. *Thou hast brought me hither? my conscience, my duty, hath brought me in?*

But understand me here with this caution, That while cause for the main is *Christ's*, but the call seems doubtful when the sufferer hath carefully enquired the mind of God truly follows the dictates of conscience, sincerely designs the honour of Christ and his Gospel, although he should

circumstances of his case, and for fear of iniquity should
affliction, when possibly he might have avoided both;
he should wink at his mistakes, own his sufferings, and
accept and reward his readiness of mind.

Still take heed of careless or wilful errors: take heed
bearing nails for thy own cross; thorns scourges spears;
thou own head or heart. Take heed both how thou
sufferest, and how thou espoudest a suffering state.

Do not in upon heedless mistakes; go not in for good
any, much less upon any carnal designs; let not thy
pride or ostentation, or the byas of any fleshly respects lead
thee into the house of correction, lest thou find them the rods
of discipline when thou art there.

Christians consider, if there be not sometimes some uncom-
mon miscarriages in this matter; and whether it hath not
been the lot of some of Christs (with how much justice or
mercy the Lord be Judge) to be censured and reproach-
ed for his holiness, or for fearfulness upon no other account but for
obedience to this rule, *not to go to prison without a warrant* that
he cast themselves into a suffering state, whilst God hath
not a way open to escape, without sin. I confess the more
common, and the more ordinary error is on the other
side; we are more apt (especially when afflictions are more
severe and bite in earnest, and then will be the great trial)
to strive to shift our selves of them, than unwarrantably
to run our selves upon them; but yet let it be consider-
ed, whether here be not an error on this hand also.

It is true where the cause is the same as to the main, differ-
ing circumstances may make that to be one mans sin, which
another mans duty; yea, that may be a duty to the same
at one time which (supposing him in differing circum-
stances) might have been his sin at another. And it is not
merely (through the unavoidable difference of our appre-
hensions, and the difficulty of discerning our cases) that Chris-
tians are equally careful to know and do the will of God, when
the case, and the circumstances also are mostly the same, do
they differ greatly about their call to suffering. Here let no man
be tyrannical to others, as to expect that they should go
to their own, to comply with their brethrens judge-
ments and consciences. Let us not put one another on this

unmerciful necessity, either to break our peace with our Friends. Let it be sufficient to us, faithfully to see our own light, without judging or quarrelling with that are otherwise minded. Beware of bitterness. Be cruel to consciences; smite not with the tongue, nor evil thought arise in close heart, upon any such account. Thine arrows will recoil, and fly back in thine face. Bless with nothing own sufferings by blasting thy others liberty. Let not the warnings of some be conceits for *own* pride; nor the throwings of others for pride of power; but let us be cleared with humility, let us have a spirit of self-surrender, and charity to our Brethren; and this Christian frame be the more studiously maintained, how much the more our differing practices according to variety of our apprehensions seem to condemn each other, so provoke to uncomfortable schisms and contentions by how much the more pernicious such schisms are proved in the issue.

These things premised, I shall now shew you what special comforts of the Cross are. You may expect suffering here to be sweetened with.

1. *A more special Dispensation of special Grace.* God is a comfort; 'tis never better with the Saints, than that flourishes. The joy of the harvest is nowing the joy of grace; he is not a Christian that cannot say *Thou mer*, when these flowers appear in their beauty. Having Faith and Love, have their glorious joys. *Fountains* Springs of grace, are a resurrection from the dead; there is no such spring as after a shewie. Oh how good the herbs then look! the withering flowers do then lift up the head; never so many stars appear, nor with such brightness as in a fiery night; grind the spices, and then the fragrance flows out. Saints are never more Saints, than in the time of bondage, or the Land of their pilgrimage; our Weather makes us warm at heart. *As our Father* *riseth*, our inward man is renewed day by day, 2 Cor. 4. Perfection is the time of life. We are delivered to the Father for Jesus sake, that the life also of Jesus might be manifest in mortal flesh, 2 Cor. 4. 11. Decayed soul, comforted heart, the Cross comes; now thou shalt live; now

recover. This weakness will strengthen the things
weak, and are ready to die. Next Faith and Love,
Peace and Consoling, that have long hung the wing,
in the Lord, the day of their redemption draweth
thou art in your day of hope.

Lord, thou art the Father of Love. Love it thou me,
thou art enough. Let me hear thy voice, let me see thy

face with the kisses of thy mouth. Thy loving kind-
ness in life : send forth thy light, and thy truth,
tell me, thou hast me. Thy love sick spouse is
thy love : O when wilt thou say, *Thou knowest that I*
am thy love ? Why camest thou with me on the Cross ; that wi-
der shows the blessings of love, then all the green
of the field. The whole Gospel is hang upon the Cross.
Our Lord hung there : sin nailed, the curse vacated,
and quashed ; Pardon, Peace, joy, Glory, the wed-
ding supper. There is love with all its tokens, go up
thou : Fear me to be baptized with thy Lord's Baptism,
drink of his Cup ; this Cup also is the Communion
of Christ. Come with me into the wilderness,
and I speak comfortably to thee. When thou art
sick, where thou wilt most value it there will I thew
my love.

Our Lord loves not to have love slighted ; the full soul
is a honey-comb ; then hast yet too many Lovers to
thy Lord welcome ; he keeps his best Wine till all thine
is poured ; then it will refresh, and then thou shalt have
His eye is for thy wound. The child never knows
what the Parents heart and bowels, as when it is
sorrowed ; then every look is love : every word is
compassion. O the soundings of Christ, bowels to-
ward the mourning childen ! when thou knowest hatred,
look to know love. When thou art persecuted, when
art cast out, and treaden under foot of men, then will
he be there in, and cherish thee.

Thou art the full manifestation of glory. There is not a fri-
gill which the Saints are cast, but hath a window in the
Calvary becomes a *Tabor*, where they have a sight
of our Lord in his Glory. *Golgotha* becomes a *Sissah*,

where they may look over *Jordan* into the Land of Promise. Hast thou known little of Heaven? thou hast not yet been in the deep.

Of *Stephen* the first Gospel Martyr it is said, *Agis* *He looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing at the right hand of God.* And *Chaplain* *all that sat in the Council, saw his face, as the face of an Angel.* Such an admirable splendor and serenity in his countenance, as spake him rather an Angel than a man; what an Heaven was there within, that cast out a Divine lustre on his face! His joy was too big for his heart, his face must have its share; yea his very adversity at second hand, behold the glory of God.

He looked up and saw heaven opened. Looking down he might see Hell opened, all his Tormentors about him, the jaws of death ready to devour and swallow him. But looking up, he saw Heaven opened, and Jesus standing at the right hand of God. O there he is, for whose sake is all this. My beloved my beloved is yonder. Behold the region of which whither this dark Tempest is wafting me; his Hell his Heaven meets, but the light swallows up the dark. Hell ceases to be Hell, where Heaven appears to be Hell. This is the Portion of suffering Saints. When you read what is written of those Armies of Martyrs that have gone before; of their unspeakable joys, their undaunted courage, their admirable boldness; of their cheering their fellow-sufferers, confounding their foes; their rejoicing in their afflictions, singing in their stocks, leaping in their chains, boasting of their Bonds, kissing their stakes, embracing the flames, riding up in triumph in their Chariots of fire, not repining at their Faith, nor accepting of deliverance; what doth it speak, but that their eyes, as well as their Anchor, were within the Vail, whither Christ their fore-runner is gone before them. Oh who would not be with them? who would fear sufferings?

Soul, what art afraid of? whither art thou running from what art thou hiding thy self? what is thine ease, or thy liberty, or thy quiet? why so loth to look from the shore? launch forth into the deep. Fear not transport

thine house of bondage ; when thou art once there, 'tis
look up and thou art in Paradise.

These are the sufferings of Christ, This is the Cross of the
Mant.

In sum ; as that which comprehends all the rest,
manifest exhibition of Christ's special presence, Jer. 30. 11.
I will be with thee to save thee, Isa. 43. 2. When thou passest
through the waters, I will be with thee, and through the Rivers,
they shall not overflow thee ; when thou walkest through the
fire, thou shalt not be burnt, neither shall the flame kindle upon
thee.

Through fire and water thou must go ; We went
through fire and water into a Weal by place ; but whither ever
he goeth, he will go with thee. When the Bush was on
fire, the Lord was in the Bush ; when the three children
were in the Furnace, the Son of God was there with them.
In all their afflictions he was afflicted, he saved them
from all perils of his presence ; in his love, and his pity he redeemed
them, and he bare them, and carried them all the dayes of old.
When all men forsook me, the Lord stood with me, and
strengthened me, 2 Tim. 4. 16, 17. The Saints shall never have
to charge upon the Lord, I was in prison, and thou visitedst
me.

He is ever with them ; to bear their burthens, and ease
their shoulders ; to plead their cause, and maintain their
innocence ; to wash their stripes, to wipe off their teares,
to heal their wounds, to bind up their broken bones, to re-
fresh their weary spirits ; to perfume their Prisons, to lighten
their Dungeons, to lead them in their wandrings, to converse
with them in their Solitudes ; to give down from above, in
his smiles, in effusions of spiritual joys, assurances of dearest
tenderness care, melting Sympathy, gracious acceptance, to
send down from above what-ever is wanting beneath.
He will preserve them from falling by the presence of his
angel, till he present them faultless before the presence of
his Glory. O its good being with Christ any where.

Tell me O thou whom my soul loveth, where thou feed-
est and causest thy flocks to rest at noon. Where thou feed-
est yea, where thou [art,] whether feeding or fasting, whe-
ther rejoicing or Mourning ; where thou causest thy flocks
to rest at noon ? yea, and where thou sufferest thy flocks to be
scattered

scattered in the night, Where thy flocks are thou art not
away ; tell me where thou feedest, tell me where thou art
My beloved that feedeth among the Lillies, feedeth not
among the Thorns. When his love is a Lilly among the
there he feedeth. He feedeth among the Thorns ; he feedeth
with his Sheep, he feedeth with his Lambs where
they feed ; when darkness and desolation, and Devils
Death feed upon them, even then he feedeth them, and
his feeding with them.

O where-ever my Lord is, there let my lot fall. Let
me dwell amongst the Thorns, so my dwelling be with
Lord amongst the Lillies. Let me wander amongst
Mountrains, whilst he is with me telling all my wanderings.
Let me be scourged, so he will wash my stripes ; let
me weep, so he will wipe off my tears ; I would not
wounds, whilst I have such Oyl to pour in. Come all
Thieves and Robbers, I hear you not, my dear Son
comes by ; come ye Bulls of Bashan, ye Bears of the Forest
let my beloved kiss me with the kisses of his mouth, and
regard it not, though you kick me with the heel. O
Lord, bring me where thou feedest let me live in thy face
me feel thy smiles upon my heart, let me love thee, tell
thou love me, remembrest piest acceptest, takest care
me and then chuse my condition, my dwelling and eme-
ment for me.

Fainting Christians lift up thine eyes comfort thine heart
here is that thou fearest and tormentest thy self with
Here is the inside of that formidable cross, the light side
those dark clouds the Sunny side of that shady Thicket
hedge that so wounds and afflicts thine heart. Fear not
strong and of a good courage. Thou shalt say, O Wee is
I can find no such thing ; *do, Lord God, doth be not*
parabls : O that I were assured it might be thus within
Why, art thou in Covenant ? Believe, and all is thine.
believe, and therefore have I spoken ; believe, and thou
shalt see the salvation of God ; as sure as the cross is thine
all the comforts of the cross are sealed upon thee. Read
all the gracious words thou hast before thine eyes ; view
over all the instances of suffering Saints that have gone be-
fore thee, on whom these good words have been made
good

in conspicuous increases of divine grace, in the signal
 manifestations of Divine love, in the clearest and fullest revela-
 tions of divine Glory, in the intimate sense of the divine pre-
 sence quickning, enlarging, encouraging, supporting their
 souls in the darkest Dens in the sharpest conflict, with Re-
 proaches Mockings, Bonds, Banishments, Torments, and
 Trials; and know that all these things are written for thy
 encouragement, that thou through patience and comfort of the
 Scriptures, mayst have hope.

Read over, Isa. 55. *For thus saith the Lord, that follow after right-
 eousness, ye that seek the Lord, look unto the Rock whence ye are
 hewn, and to the hole of the pit, whence ye are digged, for the
 Lord shall comfort Zion, he will comfort all her waste places; he
 will make her wilderness like Eden, and all her deserts like the
 garden of the Lord: joy and gladness shall be found therein,
 singing and the voice of Melody, life up your eyes to the
 heavens, &c. Vers. 7 8. 12. 13. Hearken unto me, ye that
 are righteous, the people whose heart is my Law, fear ye
 not reproach of men, neither be ye afraid of their revilings,
 for the Moth shall eat them up like a Garment, and the Worm
 shall eat them like Wool, but my Righteousness shall be for ever,
 my Salvation from Generation to Generation. I, even I am
 the Lord, I will confute you, who art thou that thou shouldst be afraid
 of man, who shall die, and of the Son of man which shall be
 as grass? and forgett'st the Lord thy Maker, that hath
 said, I will build the Heavens, and laid the Foundations of the
 Earth, and I will be feared continually every day because of the fu-
 ry of the Oppressor, as if he were ready to destroy, and where is
 the fury of the Oppressor? I, even I am he, &c. And where is
 the fury of the Oppressor? Where is the fury of the Oppres-
 sion? Where is it not rather? Is it not in the house, and in
 the field? Is it not in the City, and in the Villages? Is it not
 upon my Cattel, upon my Purlie, upon my Body, upon my
 children, upon my Friends? Where is not the fury of the Op-
 pression? I, but when thou rememberest the Lord thy Ma-
 ker, the Oath, the Promise and Covenant of God; the Pre-
 sence, Protection and Comfort of thy God, when thou re-
 memberest this, then, Where is the fury of the Oppressor?*

C A H P. V.

The Angels of Light in the Covenant.

V. *The Angels of Light are in the Covenant, Heb. 1. Are they not all Ministering Spirits, sent forth in the name of the Lord, who shall be Heirs of Salvation? Whilest our Lord Jesus was sent down to Minister, behold his servants are to ministered unto, the Angels are made their Ministers. Psal. 91. 11. He shall give his Angels charge over thee to keep thee in all thy wayes: they have received a charge, and they have great advantages for the keeping the charge of the Lord.*

1. *They are mighty, Psal. 103. 20. Bless the Lord ye Angels that excel in strength, an Angel is more than an Army, what slaughters have the Angels made in the Armies of the Aliens; an hundred fourscore and five thousand Assyrians are slain by one Angel of the Lord, when encamped against Judah, Isa. 37. 36 It is hard service indeed, that is too hard for an Angel.*

2. *They are numerous, there are great multitudes of them Psal. 68. 17. Thousands of Angels, a multitude of the Hosts of the Lord, Luke 2. 13. An Angel is more than an Army, what then are an Army of Angels?*

3. *They are faithful, They can do much for the Saints, will they do it? yes, they are faithful; They do the Commandments of God. Psal. 103. God bids them keep, and they are faithful, they will keep his sheep; we are taught to pray, That the will of God may be done on Earth, as it is in Heaven; that men may be Faithful as the Angels of God.*

4. *They are Favorites, they behold the face of God, they dwell in his presence, they are admitted to stand before his Throne, they can be heard; they have favour in Heaven, and therefore such power on earth, Mat. 18. 10. Take heed, despise not one of these little ones, for I say unto you, that in Heaven their Angels do alwayes behold the face of my Father which is in Heaven.*

much not mine annoyed, let alone my little ones, take how you offend them, their **Angels** are before my Face and are mighty with him, to engage his power, for their aid and deliverance.

the great security of the least of Saints; These *Mighty* these *Multitudes*, these *Faithful Ones*, these *Favourites* of the Holy Angels of God, have all received a charge from the Lord, to preserve and defend them; *Lord open their eyes that they may see. Behold the Mountains full of Chariots and Horses of fire round about Elisha, 2 King. 6. 17.*

Should a mighty Prince commit any Subject of his, to a true and faithful Life-guard, with this charge: Look to this man, keep him in safety, see that he come to no harm; never offends, do you defend him; where ever he goes, you with him; where ever he lodges stand you as a guard about the house, while he sleeps do you watch; see that he want for nothing, nor hurt come to him; If this be thy case, in what great security wouldst thou count thyself; But O? what is a Life-guard of men to a guard of holy Angels. Fear not little flock, in Heaven your Angels behold the face of God, and in Earth have they pitched their Tents round about you.



CHAP. V.

The powers of Darknes delivered over in the Covenant.

The powers of Darknes are delivered over in the Covenant; Satan and all his Instruments. We are naturally in bondage to Satan, *held captive by him at his Will, 2 Tim. 2. 26.* His Prisoners, his Slaves, his Vassals. By the God of the Covenant, the Lord hath brought forth his prisoners, and redeemed his Captives, *Zach. 9. 11.* and also spoiled Principalities & Powers, & led Captivity Captive; in this Covenant there is deliverance of the Prisoners, and a delivery over of them, by whom they were held: *Goal-delivery, and a delivery of the Jaylors too, into their hands;* and they are delivered over bound, the God of this world

world in chains, limited, spoiled, banished, and cast
Mt. 16. 18. The Gates of Hell shall not prevail against it.
 Gates of Cities were anciently their special strength, and
 there were their great Councils held, for the contriving
 managing of all their concerns. By *Hell* understood
 the whole *Infernal Corporation*, all that belong to that
 Region, Satan and all his Instruments, the Dragon and
 his Armies, the Serpent and all his seed. By the *Gates of Hell*
 understand the power and policy, the combination and
 confederacies of Satan and his whole party. These *Gates of Hell*
 shall not prevail against it; that is, against the Church; not
 against the Head, nor any member of it; they shall not prevail
 against that notes two things.

1. They shall fight against it; they are all combined and
 against the Church, making a War upon it: *Revel. 19.*
even to the foundation thereof. Draw with it root and branch.
let it not have a being, let it not have so much as a name in
Heaven: particular quarrels there may be betwixt Devils
 and the Devil; Herod against Pilate, and Pilate against Herod;
 the tails of these smoking fire-brands, are united against
 the Lord and his anointed Ones. Against their Professions
 against their Religion against the soul of every Saint. Where-
 ever vails or specious pretences they varnish their quarrel
 with this is it that lies at the bottom of all their coun-
 sel machinations, wherein all their aims are concentrated, to
 overthrow Godliness, and the Professors of it, out of the earth
 to deceive and destroy souls for ever.

3. Though they shall fight against them, yet they shall
 overcome. They shall not prevail against it, that is, in the
 end the victory shall be the Saints, *Zach. 4.*
Jerusalem shall be a burthen some stone to all people. 1. A
 stone that they shall not be able to lift, or move it out of
 place; it shall stand as a Rock, against which the impetuous
 waves may dash themselves, but they cannot move it.

2. They shall not be able to bear it. It shall not be
 a burthen to them that burthen themselves with it; those that shake
 the Church, they are pulling an house about their ears, a rock
 on their loins; it shall break the backs of all that
 contend against it; they shall be cut in pieces. (And those
 that burthen themselves with it; though all the earth,

Hell too, be gathered together against it. It is a vain
 that Satan and his partakers are driving on, Psal. 2.1.
do the heathens rage, and the people imagine [a vain] thing?
 a vain design and it is a fatal design to themselves: *Thou
 break them with a rod of iron, then shalt dash them in
 like a Potters vessel.*

Gen. 3.15. In the first dawning of this glorious day-light,
 promised, that the seed of the woman shall break the ser-
 pent's head. *I will put enmity between thee and the woman,
 between thy seed and her seed; it shall bruise thy head, and
 thou shalt bruise his heel.*

John 12.31. Now is the judgement of this world, now shall
 the prince of this world be cast out.

Cast out, whence? Why, cast out of his Kingdom, out of
 the world, cast down from his Throne and Dominion. His
 kingdom is broken, and now the prey is taken from the strong,
 the captives of the mighty are take away.

When was this now done, at the death of Christ, to which
 words refer? Doth not Satan still reign? Is he not still the
 prince of this world, and the prince of the power of the air? Yea,
 should bath be yet of the Saints that are in the earth? What
 can he do to them? how doth he entangle and ensnare them?
 how doth he work in their conscience? lording it over
 them, leading them captives by lusts and temptations; what a
 party bath he still within them, bearing Arms againsts
 the Lord, fighting against their souls? What sad spoil doth
 he take upon their grace, upon their peace? they cannot rest for
 day nor night, abroad nor at home, alone nor in company;
 he is ever following them; whither every they go, the Devil is at
 their heels; they cannot pray, nor read, nor spend a thought,
 nor a look, nor dispatch a sigh towards the Lord, but Satan
 is by to resist, and hinder them; what a yoke bath he still
 upon their neck! what clogs and weights bath he still upon their
 feet? how do they mourn in their souls, whilst he vexes them
 day to day? how do they groan, and travel in pain, sighing
 for deliverance, and waiting for their redemption? How is it then
 Now is he cast out? Why, now he hath received his
 judgement; the Prince of this world is judged, Joh. 16 Now
 the fatal blow given, now is the Serpents head broken,
 though he still may bruise and hang in the Saints. The blow
 he

he levelled at our Lord, hath rebounded on his own
 Though he be as *Gal, a Serpent in the way*, yet you may
tread upon this Serpent, and it shall not hurt you. The
 man is now bound, if he be a god still, he is a god in
 a prince in fetters; he must ask leave of your Father
 can touch one hair of your heads. He cannot tempt you
 cast a bank against you, nor shoot an arrow at you, without
 a commission from Heaven. *The Devils are subject to him*
 He is cast out, and in your Lords Name you may cast
 out. *In my Name shall ye cast out Devils*; out of posses-
 sions, out of possessed souls; you may be instruments to
 bring many a soul to repentance; *that they may recover them-*
selves out of the snares of the devil, who are held captive by
at his will. Every sinner that is converted by you, you
 cast out a devil out of that soul.

Though he be an adversary still, yet such an adversary
 may be resisted; *whom resist stedfast in the faith, 1 Pet*
 And if you will resist, he shall flee from you, *James*
 Stand, and your enemy runs.

Nay more, he is not onely a conquered enemy, but
 your servant. This Viper shall yeild you medicine against
 his own poyson. His sinings shall be an excellent
 his Messengers he sends to buffet you, his thorns he stick
 your flesh, shall be a prevention of greater evils. The
 destruction he intends to bring upon you, shall promote
 salvation. *1 Cor. 5. 5. Deliver such an one to Satan for the*
struction of the flesh, that the spirit may be saved in the day of
the Lord Jesus. Behold, the Devil is the Churches enemy
 and such a servant as in their present state, they cannot
 want. *The Executioner of their censures.* A Common enemy
 may as well want a Jaylour or an Hang-man, as the Church
 a Devil. Behold Satan divided against Sathan; the
 vil without, against the Devil within; the destroyer of
 souls, become the destroyer of sin. *Deliver such an one to*
Sathan [for the destruction of the flesh.] Though much against
 his mind, his hand is against his own party. He's made
 kill his own friends, which otherwise would kill the Church
 Whether he will or no, the very Tormentor is made a servant
 our; *that the spirit may be saved in the day of the Lord Jesus*
 Christians, as much as you feel of the Devils malice,

will want his service; there is many a soul lost and undone by a *sleeping*, that might have been recovered and routed by a raging Devil. His winds shall blow off your chaff, floods shall wash away your filth, his earthquakes shall open your prison-doors, his tempests shall drive you to harry. Some men want a tempest, to save them from a wrack. Say once more; he is not low enough yet; he shall be brought lower. You have assurance of his *total* and *final* overthrow. Rom. 16. 20. *The God of peace shall tread under your feet shortly.* Rev. 20. 10. *The Devil shall be cast into the lake of fire and brimstone.* 'Tis but a little while, when he hath done his work, he shall be sent to his place, where he shall be shut up, and a seal set upon him; once he shall come out no more for ever. He shall tempt no more, vex no more, deceive no more, destroy no more, torment you no more; he shall be thrust out, he shall be cast up; the tormentor shall be tormented day and night ever and ever.

And, Christians, stand your ground a little while; follow your work, hold up your holy profession, hold on your course; keep your hearts, keep your garments, keep your armour, keep under corruption, resist temptation, your affliction; hold out faith and patience, fight against your adversaries, watch with your Lord, *this one hour*, and behold, he that shall come, will come; he cometh quickly, and that is in the world shall be consumed with the breath of his mouth, and destroyed with the brightness of his appearing. He shall be cast out, he shall be cast down, and no more for ever.

CHAP. VII.

Death in the Covenant.

God hath put Death into the Covenant, 1 Cor. 3. 21. Whether Paul, or Apollis, or Cephas, or the World, or DEATH, all are yours. Death? there is a great purpose you'll say; what advantage is that? Yes, Death is advantage: To die is gain. For, E 1. The

1. The Commission of Death is changed. 'Twas once him, Jaylour; away with him, carry him down, to prison him, there to be reserved to the Judgement of the great day is now, Take him, Janitor, take him Porter, take him in, him an entrance into his Masters Joy. Death doth but the Bride when she is ready, and lodges her in the Chamber of the Bridegroom: this made Death the Apostles fire, Philip. 1. 23. I desire to depart, and to be with Christ which is far better.

2. Death is conquered. What does this mean, Your my is yours? other than this, Your enemy is conquered you, a conquered enemy, is made a Tributary, Death is armed, it hath lost its sting: When a Serpent hath lost its sting, you may take it into your bosome.

He that can say, Death, where is thy sting? may go on to add, Thanks be to God, which hath given me the victory. Signet sent from Heaven, with a Deaths Head, is a precious token: Come, Christians, be of good courage, set your hands on the neck of this King of terrors.

3. Death is at once, The Destruction of all their enemies. When once Death hath done its office upon them, then farewell Edom, and Ammon, and Amaleck, and Egypt; farewell the pricking brier, and the grieving thorn; then farewell sin and sorrow for ever; the Egyptians they have seen, feared, and felt, to day, they shall never see again for ever destroys it self, their last enemy by destroying them, it is its welcome and farewell the same moment; it is but *Well* Death, and *Farewell* Death for ever. Death dies with them once dead, they die no more for ever: mortality is swallowed up of life, death is cast into the lake of fire; that is its portion; there, there they die, and die, and die again; and over, for ever and ever; but for the Saints it doth not set them on the banks of that good Land, whether it can follow them: our Lord by death [by ours as well as *own*] hath delivered those who for fear of death, were all their life-time subject to bondage.

Christians, you may now not onely with patience, but with desire, expect the assault of this King of terrors. What shall tribulation, and persecution, and famine, and nakedness, and peril, and sword? shall sorrows, and fears,

shall sin die with me? then
come death, Lord strengthen me this on
Philistines. Would it be good for thee to be with thy
her? in the bosome of thy bridegroom? to remem-
ber of thy Lord and Love? would it be a mercy to
to weep no more, fear no more, suffer no more, be tem-
no more, sin no more? to be unclothed of corruption,
be clothed upon with immortality and incorruption?
bid death welcome.

Blessed Souls, when you come ashore, and see the light,
love, the joy, the rest, the glory, that is on the other side,
will then more fully understand what this meaneth,
it is yours. He knew something, who said, I cannot tell
what sweet pain, and delightful torments, are in Christs
; I often challenge time, that holdeth us asunder, I have
be present a sick life, much pain, and much love-sickness for
st; O what would I give, to have a bed made to my wea-
soul, in his bosome! O when shall we meet! O how long is
the dawning of the Marriage-day! O sweet Lord Jesus,
wide steps: Come over the Mountains at one stride. O my
died, flee as a Roe, or a young Hart upon the Mountains of
ation! O if he would fold the Heavens together like
a cloak, and shovel Time and Days out of the way, and
away!

CHAP. VIII.

The Kingdome in the Covenant.

1. **G**OD hath put the Kingdome into this Covenant,
Mat. 5 3. *Theirs is the Kingdome of Heaven, Luk.*
2. *It is your Fathers pleasure to give you the Kingdome;*
and things are spoken of thee, O thou City of God. I might
enlarge in describing the glory of this Kingdome; but
as I had said all, I must at last leave it within the Vail;
therefore shall onely tell you from the Apostle, 1 Cor.
Eye hath not seen, nor ear heard, neither have entered into
thought of man, the things which God hath prepared for them

the *revelation*. c. Ephes. 1. 13. When by the Spirit of
don. and *revelation*, the eyes of your understanding
opened, ye shall know, what is the hope of his call
and what is the riches of the glory of his inheritance in
Saints.



CHAP. IX.

*All the means of salvation in the Covenant, both outward
inward, in special, [the blessing of a new heart]*

LASTLY, God hath put into the Covenant all the means
salvation. And all things on their parts necessary
the obtaining the everlasting Kingdome.

1. All the *outward* means of salvation. Ordinances
Sacraments, and Prayer: Officers; Prophets, Apostles
vangelists, Pastors and Teachers, Ephes. 4 11, 12. 1
3. 22.

2. All the *inward* means of salvation. Every grace
duty; their obtaining the one, and performing the other
perseverance in both. These are all comprehended in
second part of that great promise, *They shall be my people*
Which though it be properly, the matter of their own
salvation, yet for this also the Lord himself undertakes.

You shall be my people. Two things are hereby signified.

1. I will account you, and reckon you for mine. You
have the priviledge and the blessing of my people. I will
you apart, and separate you to myself, out of all the
and kindreds of the earth; and will avouch you for my
tion and peculiar possession. I will set you as the apple of
eye, as a seal upon mine heart, and upon mine arm.

I will mark you out for the people of my love; of you
I take care for you will I provide, with you are my delight
over you will I rejoyce, with you will I dwell, and
shall dwell with me for ever.

2. I will not onely reckon you for my people, but
undertake for you, that you shall consent to me, accept of
own me, follow me, and cleave to me as my people.

onely *separate* you to my self, but I will *fashion* you for
 self. I will sanctifie you, and guide you, and teach you,
 help you. I will fulfil in you all the good pleasure of my
 will. I will work all your works in you, I will avouch you
 my people, and you shall avouch me for your God. You
 love me, fear me, obey me; I will keep you from fal-
 ling, and preserve you to my heavenly kingdome.
 particularly, the Lord hath promised to give them,

1. A new heart.
2. An heart to know the Lord.
3. One heart.
4. An heart of flesh.
5. An heart to love the Lord.
6. An heart to fear the Lord.
7. An heart to obey the Lord.
8. An heart to persevere to the end.

A new heart. Ezek. 36. 26. *A new heart will I give you,
 and a new spirit will I put within you.*

This new heart (I take it) is the *genus* of all the follow-
 ing graces; and therefore the less shall suffice to be spoken
 here. A new heart, that is, not *physically* new in regard
 of substance, but *morally*; onely, in regard of qualities.

This new heart signifies both *another* heart, and a more
excellent heart. 'Tis said of *Caleb*, Numb. 14. 24. that he
 had another heart. And this other heart is declared to
 be a more excellent heart than was in the rest of the people.
 For they, either followed not the Lord, or but haltingly,
 followed the Lord fully, Prov. 17. 27. *A man of under-
 standing is of an excellent spirit.*

There is another heart, that is not a new heart. *Nebu-
 zednegger* had another, but no new heart; the heart of a
 sinner, for the heart of a man; an evil heart grown worse, is
 not a new heart, but the old heart grown older.

We read 1 Sam. 10. 9. that when *Saul* was anointed King,
 he gave [him] another heart; this was a more excellent
 heart than he had before, and yet not the heart here promi-

He gave to him another heart, that is, *the spirit of go-
 vernment*; the heart of a King, for the heart of a private
 person;

person; a more publick, raised, heroick heart; the heart of a King, fitted to the station and office of a King.

The excellencies of this new heart are not natural, spiritual excellencies, as will appear more in the handling of the particular graces promised; and are such as fit them

their new {
state
work
reward.

1. For their *new state*; Christians are made the children of God, vessels of honour, a Royal Priesthood, an Holy Nation, a peculiar people; and God gives them an answer answering the dignity of their High calling.

2. For their *new work*; a Christian hath other work to do, than other men; whilst their business lies all here below, in this Earth; in their Fields, and Vineyards, Christians work lies *above*, with their God, and their Joy, and *within*, about their nobler, and immortal part; their work is spiritual and such is the heart that is given to men.

3. For their *new reward*. God intends better things for them; a better portion; a better hope, better comforts, joys, delights here; and a better inheritance hereafter; he prepares them better hearts, to receive these better things; he will not put his new wine into old bottles.

The excellencies of this new heart may be reduced to three:

1. *A new Light*; discovering the dignity of their state, spirituality of their work, the glory of their reward.

2. *A new Law*, or frame, or bent of spirit; inclining, disposing and fitting them to all that which they are made to. And this is the meaning of Gods writing his Law in their heart. The Law written in the heart, signifies, not only the Law made known in the heart, but the heart made subject to the Law; and adapted to the obedience of it. There is a kind of connaturalness betwixt the new heart, and all that the Law requires.

3. *A new power*, enabling them for their new work. They have all these mentioned in one Scripture, *2 Tim. 1. 7*. God hath not given us a *spirit of fear*, but of *Power*, and of *Love*, and of *a sound mind*. [A sound mind] there's the new heart [a spirit of Love] there's the new Law, or frame, and [a spirit of Power.]

sum, this new heart is the divine nature; the image of God renewed; the life of God begotten, Christ formed in them. An heart after Gods own heart, containing in it all the graces of the Spirit, wherein stands their likeness to him, and their capacity of serving, and enjoying of him. *Is this heart the Lord will give. A new heart will I give you.*

Against all these glorious things promised before, it would be objected; *A Kingdom promised? glory, and honour, and lasting blessedness, granted! Alas, what is all this to me? to me is it promised? or upon what terms? when I consider what is required, 'tis all one to me, as if there had been nothing promised. The way to this Blessedness is too narrow, the way too strait for me ever to hope to enter. Whatever the way be, the strictness, and severities of a Christian course, the fore-sight of them does amaze, and confound me. Live a new life? deny my self? take up my Cross? follow Christ? live my days in Fasting, and Praying, and Mourning? live single? look to every step, to every word, to every thought? all these things are against me. A new life? a new way? if this be it, I shall never bear it. No man having the nature of the old, will endure this new way; for he saith, the new is better. 'Tis all one to me, as if there had been no Gospel, no Kingdome promised, if it cannot be obtained upon other terms than these. I were even as good sit at home as I am, and run the venture of what follows, as to feed my self with hopes, of that which I see, I can never obtain. If I do move Heaven-wards, the stream carries me down; If I do take up a thought, make an Essay, set a foot forwards towards this new course, I find mine old things hang in my beels. Mine old customs, my old companions, mine old pleasures, and mine old liberties, quickly pull me back. O what shall I do? If I be undone, I must be a lost and damned wretch. Fain I would be happy, but I cannot be Holy. I dread, I often tremble to think of losing Christ, and the blessings of his Gospel; but my wretched heart is too hard for me, and will not come towards it. I am ashamed, I am plagued to think, that I am like to lose, and for how little; but I cannot help it; the way is such, that this Foolish heart will never endure it.*

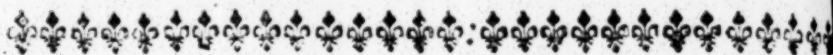
Why hearken soul: The Lord that hath called thee to this new course, will give thee a new heart. And there is not any thing required in an Holy life so Irksome, and contrary to thee; but this new heart is so fitted, and fitted to it, that it will become easie to thee. Its pain will be pleasant, its severity will be liberty, its very drudgery (as thou countest it) will be a great delight, *Psalm 40.8. I delight in thy will, O God, thy Law is within mine heart.* And I say of the renewed Soul its said, *his Delight is in the Law of the Lord.* In the original, his will, his heart, is in the Law. Law is in the Heart, and his Heart is in the Law. God's will and his are the same. Whatever God bids him do, his heart bids him do; and his hand will never say his heart nay. He that delights in the Law, and as it is a Law, commanding such things, will never grudge to do what it commands. Where tis a pleasure to be commanded, tis no pain to obey. Whatever work the Law cuts him out it is what he loves. Bid him pray, bid him watch, bid him walk humbly with his God; 'tis work he loves; 'tis in his heart to do it. Bid a Saint draw nigh to God in any duty; 'tis if you bid the hungry to eat or the thirsty to drink, the naked to be cloathed, the beggar to come for an alms, or the labourer for a dayes worke. Bid a Christian to deny himself, to crucifie his flesh; 'tis the same as if you bid him to slay thine enemy, revenge thy self on thine enemy; such revenge is sweet: but O how pleasant is it to him, to be called to a life of praise? to live above in the light, in the love, in the will of the Lord? to be searching, and studying and looking, and admiring those everlasting treasures of spiritual Heavenly delights laid up in God? to behold his face, to live in his presence, and to dwell in the light of his countenance? it is true, there is some remaining difficulty, and some pain in the sweetest works of Religion, as far forth as the heart is unrenewed and is yet carnal; deny my self? mortifie lust? forsake my companions? withdraw from mine acquaintance? Why what is this but to cut off my hand? to pluck out mine eyes? to tear my flesh? walk with God? seek his face? dwell in his presence? it is all one, as to bid me fly on the air, wander on the Mountains, dwell in the Wilderness; and as much pleasure can I find, in the one as in the

'Tis so indeed, as far as thou remainest carnal ; the God and all his wayes are a *Wilderness, a Land of darkness* to thee ; but as much as thou hast of this new heart, so ease and pleasure, thou wilt find here in.

Responding Soul ; thou saist, thou art yet ignorant, and little knowledge of the way of the Lord ; but behold a light to lead thee. Thou art yet carnal, and thy heart contrary, and ever quarrelling at it ; but the new nature end the old quarrel. Thou art weak and impotent, the work is too hard for thee, if thou lovedst it never so well ; what will this be, when thou art endued with power on high ?

Friend wouldst thou indeed live this new life, get this heart. But oh there lies the difficulty ; how or where I get it ? Why, have recourse to the Covenant, there is for thee. But how shall I get it thence ? why hath the Lord promised to give it thee ? take the word from his mouth, and put it into thine own ; turn the *word of promise*, into a *prayer* ? Doth he say [*I will give*] ? let thy soul answer *give Lord give me this new heart*. I am weary Lord, thou art weary also of this wicked heart, at once ease thy heart and me ; Take away this, and give me a better heart. Turn the word of promise into a prayer, and then turn the *word of Prayer*, into a *word of Faith*. He says [*I will give*] let Faith say [*thou wilt give*] I shall have it ; since thou hast given, thy servant also may boldly say, *Thou wilt do it*. Thou give me a better heart. Farewell my old sins, lusts, and companions ; farewell mine old pleasures, and ways ; now Heaven in earnest now welcome the strait gate, the new living way. Old things are past away, all things shall come new. Turn the word of promise into a prayer, turn prayer into a word of Faith, and God will turn the word of Faith into a *word of Command*. *Be it according to thy word*. Let there be a new Light, let there be a new Law, let there be a new Power ; let there no more be a spirit of *darkness* in this heart, but a spirit of Power, of love, and of a sound mind. And as when he said in the creation of the great world, *Let there be light*, let there be a new ornament, let there be a Sun and Moon, *It was so* : so when he shall say, in the New Creation of this little world,

world, let there be light, let there be love, let there be
er; let us again make man in our image, after our own
ness; *It shall be so*. The Lord hath said, *I will*, let thy
er say, *Do it Lord*; let thy Faith say, *Thou wilt do it*, and
will say, *Amen*, So be it.



CHAP. X.

An Heart to know the Lord.

II. *AN Heart to know the Lord*, Jer. 24. 7. *I will give*
An heart to know me. The knowledge of God is
first excellency of the new heart. As in the old, so in the
creation (as was said before) the first word is, *Let there*
light. There is not so glorious a preheminnence of day
night, as of the knowledge, above the ignorance of God
the Firmament without a Sun, as the body without an
so is the soul without knowledge. What this knowledge
God here promised is, will appear, if we consider,

Its { Object.
Act.

I. The Object of this Knowledge is, God, not only
Nature, or being of God, manifested in his *Essential*
Attributes, his Glorious Attributes, his Infiniteness, Etern
Omnipotency &c. In his *Personal Relations*, the Subst
ces in the Godhead; but God in Christ, God in Coven
yea, the whole mind and will of God, all that which God
revealed to us, as our Duty or Happiness.

God known in the heart, is the whole Bible opened; T
Law opened, the Gospel opened; Duties, Comforts, Pr
ledges made manifest. Christ opened in his Sufferings,
his Satisfaction, in his Spirit, in all the Riches of his Glo
the whole mystery of Godliness revealed. The Heart op
ed, Man made known to himself, all the depths of the hea
all the deceits of the heart, all the faculties and powers
the heart; with their motions, operations, inclinatio
the Rectitude, or Obliquities of them. Heaven open
the Crown, the Kingdome known; everlasting rest, glo
honor

immortality, brought to light. Hell opened, sin
the Devil known, wrath, Temptations, the Curse,
the fire known. All this, even all that God is, and all
he hath revealed in his Word and Works, are the ob-
jects of this Knowledge of God.

The Act. To know, is to apprehend, or understand
and the things of God; Jer. 9. 24. *Let him that glori-
fies in this, that he (understandeth) and knoweth me.*
Ez. 3. 18, 19. *That ye may comprehend with all Saints,
the height and length, and breadth, and depth, that ye
know the love of Christ:* This apprehension of God,
is not barely note our having received some natural, or
aphysical Notions of God, and the Truths that are in
him; But further it notes:

1. An *approbation* of him; an approving or liking the
things that are excellent, Phil. 1. 9, 10. *That your love may
increase more and more in knowledge and in all judgments,
ye may approve the things that are excellent.*

2. *Appropriation.* The knowing of God as a reconciled
Father; a God, and a God to me; good, and good to me;
and wise for me: My Lord and my God: To know
God in Christ, reconciled through Christ; propitious
through Christ, this is saving knowledge. To know, and
yet refuse to see and not eat, to know an angry God, a
jealous God, a God lest; to know goodness, mercy,
long-kindness, compassion, alacrity and to have the
recurrence what is this to thee? this is none of thine; the
man thus know and dye.

3. *Confession.* As Psal. 9. 10. *Those that knew thy Name,
will trust in thee;* So those that know thy Name, will love
and fear thee, and rejoyce in thee, and bless thy Name;
and know and hate God, to know and condemn God, to know
and fly from God, to know and Blaspheme and curse God,
Devils thus know and tremble.

But especially that which distinguishes, this saving from
common knowledge, is;

Its { Power.
Saviour.

1. Its *Power*, the Knowledge of God is mighty; my
teaching was not weak, but mighty, in you, 2 Cor. 13. it

A Transforming, } Power.
A Frustrifying, }

1. *A Transforming Power, 2 Cor. 3. 18. We all with face, beholding as in a Glass, the Glory of the Lord, are changed into the same Image, Rom. 12. 2. Be ye not conformed to the present world, but be ye transformed, by the renewing of your minds, [by the renewing of your minds] the renovation of the mind, both is this change, and works it farther upon the whole soul, this new light is the new creature ; old things pass away, all things become new, where the mind is continually enlightned ; God known in the soul, is God united to the Soul ; Christ revealed in the heart, is Christ formed on the heart ; there's life in this light, it is no other than the light of life. The Knowledge of God comprehends all, and is involved in, and Spirits, and animates every grace and duty ; as the same Soul, in the eye sees, in the ear hears, the palate tastes ; as the same juyce which is in the Olive, in the Fig-tree sweetness, in the Oake strength, in the Rose fragrancy, in the Lilly beauty ; So the same grace which in the mind, is light ; in the heart, is love, holy desire, holy fear, holy joy ; and one says, that as feeling is inseparable to all the Organs of sense ; the eye feels and sees, the ear hears, the Palate feels and tastes, the nostrils feel smell ; So knowledge is involved in every grace ; Faith knows and believes, Charity knows and loves. Temperance knows and abstains, Patience knows and suffers, Humility knows and stoops, Repentance knows and mourns, Obedience knows and does, Compassion knows and pities, Hope knows and expects, Confidence knows and rejoices ; therefore we believe, and love, and obey, and hope, and joyce, because we know. God gives us this knowledge by the eye of our Souls, and by that eye, he enters with all power and Glory, Ephes. 3. 19. That ye may know the love of Christ, which passeth knowledge, and be filled with all the fullness of God. Day-light is not that light we receive by reflection from the Moon and Stars, at second hand ; when the Sun is risen, and come in among us, then it is day ; When the Sun of Righteousness is risen in the heart, there is the light of life ; God is, and God dwells in this light, and where God dwells, every unclean thing vanishes ;*

Darkness

kness dwell with the Sun? can Death dwell with Life?
 ding to the measure of the manifestation of God in us,
 forth is sin necessarily vanished. Thou art but the
 ate of a Christian, the light that is in thee is darkness,
 ife that is in thee is Death, if thou be not in the
 e man renewed, after the Image of him that Created thee.
 it be not formed in thy heart, if the Love, the Humility,
 eekness, the Patience, the Compassion, the Holiness of the
 J-sus, be not begotten in thee; whatever thou knowest,
 knowest nothing as thou oughtest to know; if thou hast all
 ledge, and hast not Charity; and so, if thou hast all
 ledge, and hast not Humility, Meekness, Holiness, thou art
 ng; thou art but as sounding Brass, or a tinkling Cymbal.
 bring Christian that complainest of, and bewailest thine
 rance, and fearest that thou knowest not God, look up-
 , where his Glory dwells; lift up thine eyes and see;
 thou canst not see, lift up thy heart for eyes; Lord,
 re dwellest thou? let me see thy face, shew me thy Glory,
 thy blind, let the eyes of this blind be opened, and the
 gue of this dumb shall be loosed, and speak forth thy
 e: Look upward, and if yet thou seest not thy God, look
 nd; canst thou see his Face in thy Soul? canst thou see
 Image on thy heart? canst thou behold in (this) Glass
 Glory of the Lord, and find thy self changed into his Im-
 ? Comfort thine heart, how short sighted soever thou
 best to be, how dim soever thy Candle burns, how weak
 er in the Knowledge of God thou complainest thou art;
 o hast seen God, thou hast seen his face in peace; God
 commanded the light to shine out of Darkness, hath
 ed into thine heart, and given thee the Knowledge of his
 ry in the face of Jesus Christ.

A Fructifying Power, this Sun-shine makes a fruitful
 Colos. I. 9, 10. my desire for you, (saith the Apostle) is,
 you may be filled with the knowledge of his will, in all wis-
 e, and spiritual understanding. That ye might walk worthy
 e Lord, unto all pleasing, being fruitful unto every good work,
 encreasing in the knowledge of God; strengthened with all
 ght, according to his glorious power, unto all patience, and
 sufferings, with joyfulness. And Phil. I. II. Being filled with
 fruits of righteousness, which are by Jesus Christ, unto the glory
 and

and praise of God. Full of Light, and full of Love; of Faith, of Patience, of Humility, and Fruitful in every good work. **Mat. 12. 35.** *A good man out of the good Treasure of the heart bringeth forth good things; an evil man out of the evil Treasure, bringeth forth evil things.* A good man hath a treasure within him; a treasure of Heavenly Wisdom, Divine Truth; a treasure of Light; God hath shined into his heart; He is filled with all the fulness of God; what is laid up within, he brings forth without; An evil man hath an evil treasure, Satan hath been filling his heart. **Acts 5. 3.** *Why hath Satan filled thine heart? the treasures of Darknesse are there; a treasure of Lust and Lies; Falseness and Folly are found with him, these treasures of darkness within, bring forth darkness; dark souls, lead dark lives, their way is dark, their deeds are darkness; O how fruitful are Sinners in their unfruitful works; filled with all unrighteousness, Fornication, Wickedness, Covetousness, Malice, Envy, Murder, Debate, Deceit, Malignity, &c.* **Rom. 1. 29, 30.** Their hearts are full, and thereupon their mouths full, their eyes full, their hands full; mouths full of Curfings, eyes full of Adultery, hands full of violence, filled with all unrighteousness: *O Generation of Vipers, how can ye bring evil, (having such hearts) speak good things? all is that comes from you, and how can it be otherwise? For of the abundance of the heart, the mouth speaks: And in like manner, O Generation of Believers! How can ye be good but bring forth good things? Or how can you say, I think, there is a treasure of Grace, a Fountain of light within, when no streams spring forth? Penury in the life, speaks no great plenty in the heart; the Truths of God within, are the Seed of God, the good seed that he sows in his field, where there is good seed sown in good ground, you will expect a fruitful Harvest; a barren crop, speaks a barren field, or no good seed sown there.*

1 John 2. 3. *Hereby we do know that we know him, if we keep his Commandments. We know God; but are you of it, are you not mistaken? No, we are not mistaken, we know that we know him: But how do you know it? Well, how are Trees known? By their Fruits ye shall know them. How do ye know that this is indeed the Tree of Knowledge?*

see what fruits are hanging upon it, we keep the Com-
 ments; here is Obedience growing, here is Holiness,
 Righteousness, and Mercy: Doubtless this is the right
 for behold all the Commandments, the two Tables,
 hanging upon the boughs of it, and not broken, but kept
 observed: We may as well say, Obedience is no O-
 bedience, Duty is no Duty, Faith, and Love, and
 Patience are not what they are, as that the
 that brings forth this fruit is not the Tree of Know-
 ledge: *We know that we know him, because we keep his Com-
 ments.* Yea, and the Tree of Life too, both in one: *A
 Tree of life to them that lay hold upon her, Prov. 3. 18.* Where
 fruits are not found, where are nothing but shews, and
 painted fruits; where are nothing but the fruits of
 righteousness, contention, strife, covetousness, sensuality,
 the like: he is very ignorant indeed, that is not able to
 say: *Whatever I am ignorant of, this one thing I know, that
 I know not God.* Christian, boast not of what thou hast,
 consider what thou doest, try thy head by thine heart,
 thy heart by thine hand: Judge of thy light by thy love,
 thy love by thy life; say not that God hath shined into
 thine heart, unless thy light shine, thy works shine before
 thee: *The path of the just shineth, Prov. 4.* It is but a form
 of knowledge that brings forth but a form of godliness: he
 holdeth the Truth in unrighteousness, hath not the Truth,
 neither in him: Thou sayst thou knowest the Lord, but
 say thy ways? do these speak the same things? Acti-
 ve is the best Interpreter of the Inner-man, feel the pulse of
 thy heart, what watchfulness, what holiness, hath thy
 knowledge brought forth? Hast thou received the Spirit,
 yet walkest in the Flesh? What, Heaven in thine
 heart, and nought but Earth in thy hand? Truth in thine
 heart, and Lies in thy mouth? Holiness in thy heart, Glo-
 ry in thine Heart, and in thy Tongue nothing but filth or
 vanity? What, an heart so full, and a life so empty? How
 can these things be? Hath the light in thine heart given
 only to thine heart? or doth thine heart submit, whilst
 thy tongue rebels and thou kickest with the heel?
 Wretches, Christians, that sinners should be so full, and
 hearts so empty; that they should speak what they have seen
 within

with their Father; and we should speak no more what we have seen with our Father; that Oaths, and Lyes, Blasphemies, and scoffs, and cursing, should be so in theirs; and that truth, and goodness, and holiness, blessing and praises, should be no more in our mouths; that there should be so much guile in theirs, and so little grace in our lips; that the shade should be more fruitful than the sun; that the good should be onely the barren ground; that our habitations should be so full of violence, and oppression, and wantonness; and no more mercy, and righteousness, and sobriety in ours.

Wo to us, that we know so much to so little purpose; we should be bushels to hide, and not rather candlesticks to hold forth the candle of the Lord, he hath lighted up in us. Oh how many dark souls might our candle lead on to the Sun! The light that is in *Israel*, might do much to the enlightning *Egypt* into a *Goshen*: speak, Christians, speak what you have seen, and testifie what you have believed; bring forth out of your treasure; pity the blind world; or at least be a more helpful one to another. Instruct as you have been instructed; convince as you have been convinced; comfort as you have been comforted of God. Out-vie sinners in their words, not their mouths be so full of cursing, as yours of blessing; whilst theirs are so full of blasphemies, let it be said of you of your Lord, Full of grace are their lips. Good words are not wind, you may reckon them not amongst the leaves, but the fruit. Whilst you are speaking of the things of God, you are therein doing the will of God. I confess the proverb is true, *The greatest talkers are not always the greatest doers*. But 'tis true also, he is seldome a great doer, that has nothing to say. There is a speaking which is our duty. There is a speaking in a way of *boasting*, to magnifie and puff up our selves; beware of that; and there is a speaking in the use of *edifying*, to build up our brethren. When we are thus speaking to instruct, to convince, to awaken and quicken on our own, and others spirits to our work, we are then doing our work. Speak, Christians, and speak often the things that you know; onely let me add, Let your lives speak, and not onely your lips. If you would not be vain-talkers, *be all tongue*, let your lips speak, and your hands speak,

Feet speak, let your Works and your Ways speak the wonderful things of God. Bring forth what you have received; he that is all *inside*, and he that is all *outside*, are equally nothing. The one is a shadow without substance, others substance is but a shadow: the one is a deceiver, other a deceived Soul: the one boasts himself, the other acknowledges himself something, but neither is any thing. Christians, be full of good fruits, and you will make full of that your wisdom is from above. *If ye know these things, ye are ye if ye do them.*

Weakling Christian, that knowest but little of God, and knowest that little nothing; whilst thou doubtest the light that is not shined into thee, dost thou walk in that little light thou hast? dost thou shine as a light in the world? dost thou know how to be *holy*, and *humble*, and *harmless*, and *lowly*? dost thou live under the Power of those truths thou knowest? dost thou fear the Lord, and obey the voice of his commands? trust in the Lord, and stay thy self on thy God; be as a child of *light*, though through thy trembling heart, thou walkest in darkness. Having not seen thou lovest, and loving thou shalt rejoyce with joy unspeakable and full glory.

His favour. 2 Cor. 2. 14. *And make it manifest the savour of his knowledge, by us in every place. The Knowledge of him is sweet-scented; it casts forth a fragrant, where it comes. With a gratefulness to the heart, leaves sweet impressions on the senses of the Saints. They taste that the Lord is gracious. Their breathings go up as sweet incense, so his beams come down with like sweetness to them. As was said of Christ, so of Cant. 1. 3. The Name of the Lord is an Ointment poured forth. Why what is his name? Exod. 34. 6. This is his Name. The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy thousands, forgiving iniquity, Transgression, and sin. What a bundle of Myrror, what a garden of spices is here closed? What a sweet smelling savour doth it lend forth to those who have their senses exercised to discern both good and*

The Name of the Lord is a precious Ointment, and the Knowledge of God, is this Ointment poured forth. Where
F God

God is known in the soul, there his sweet savour is spread broad. The thoughts of God are precious, the ways of God are pleasant to them that understand them. His fruit is sweet unto my taste. O the ineffable pleasures of Religion; the carnal world count it a jejune and insipid thing; cannot taste; and no wonder, for they do not see the things of God, *nor can they, because they are spiritually discerned.* God be savingly known, and then you will find what savour of his knowledge is. This light is sweet, it is a *sweet thing to behold the sun.* O my Soul, let thy walk and thy dwellings be in this garden of the Lord; let the light shine, and the smell of his spices shall flow forth unto thee. O my Lord, shed abroad thy sweet Ointments, let the fragrance of thy garments refresh my soul. Let me taste and see, and I shall see, and I shall taste that the Lord is gracious.

Vanish all ye carnal pleasures, and sensual delights; the rose-buds rot, the flowers of your gardens wither, dead are in all your ointments; the light of the Lord hath shined, and all your glories into darkness. The waters of the Sanctuary have made all your waters brackish; there remains no pleasure in them.

He that hath known the Lord, hath more or less according to the measure of his knowledge, received in the knowledge and sweetness of it; and what he hath received in, he sheweth forth before men; he hath received, and he is a sweet savour. As the Preachers, so the Practitioners of Piety, are a savour of Christ unto God; and hand down the sweetness of God unto men. They are of savoury lips, and of savoury lives; the savour of their graces is shed abroad in the Churches of Christ. Carnal hearts send forth a stench in stead of a sweet smell; they are all rottenness, the savour of a sepulchre is all they have. Their ways stink, their words stink, their very breath smells of a rotten heart. Yea, the very things they have, their pleasures stink, their garments, their livery, their powders, and perfumes, and sweet odours are of their proud, and vain, and sensual hearts. But O how a scent do their Ulcers, and their Excrements, their Orisons, and their Curses, and their Scoffs, and their Lyes send forth. Sinners, learn to know the Lord, and this will quickly change your savour. And you that know any thing of

Mark not that your knowledge is saving till your souls have
 served in, and your ways do send forth the savour of his
 knowledge.

The last of these, *the savour of this Knowledge*, the plea-
 sure that it brings into the soul, though *taken alone*, it is but
 uncertain signification; there may be some pleasure and
 profit from the common knowledge of God; and some-
 times but little taste, where there is the truth of Religion.
taken in conjunction with the former, where is found both
 power, and the savour, the evidence of its soundness will
 be more full. Find all together, this transforming, this
 justifying, this savoury knowledge, and you may rest satis-
 fied that this is the saving knowledge of God. And of this
 promise, *I will give them an heart to know me.*

Oh! how much need have we, still to wait, and beg, for
 accomplishment of this promise? how little sound know-
 ledge is there found among us? Some are *weak in know-*
ledge, who have been long taught of God, and yet are not
 full of God: God hath been teaching them, but they have
 not learned of him. They have had a good Master, but
 have been ill Scholars; *weak men*, so we call a man of low
 understanding a weak man. Oh! how many weak Souls
 there, even among professing Christians? who, though
 for their time, they might have been teachers of others, had
 they need be taught the first Principles of the Oracles of God,
men have not the knowledge of God, I speak this to their
conscience, I Cor. 15.

Others are men of knowledge, but of *weak knowledge*; who
 know much, but to little purpose; their great knowledge
 has little power in them; their lusts are too strong for their
 knowledge. *Isa. 8. 11. I spake unto thee with a strong hand, and in-*
structed thee. If God have spoken to these men, yet his hand
 hath not instructed them; the nail hath not been struck
 deep enough; it dwells in the head only, it hath not reach-
 ed to their heart, they have an eye, but far enough from having
 heart to know the Lord. Their Knowledge doth not
 lead them on to Religion, but must serve them in stead of
 Religion; it is all the Religion they have, to know what
 it is made to serve, and not suffered to guide, and
 to serve their turns, to serve their interest.

to serve their pride and their covetousness ; Their Knowledge of God makes them Devils, it helps them to play Hypocrites, to be Deceivers of others, yea and of their Souls : It will seek them out acceptable words, put praises into their mouths, praises into their lips, spirituallize their Language, furnish them with savoury Discourses ; and lead them plausibly through Duties ; wherein, though God be the Name though Souls have the Name, yet are they all sacrifices to their Lusts ; The knowledge of God humbles but this knowledge puffeth up, and lifteth up ; puffeth them up in their own, and lifteth them up in others thoughts ; when it hath done this, it hath done them all the service they have for it to do, unless it may be, they have some work for it ; To make rents and divisions in the Church of Christ, to maintain Disputes, to Cavel, and quarrel, to divide and make parties, to make twenty Religions out of one at length they make that one to be none. Whilest the apostle sayes, some men have not the Knowledge of God I spake this to your shame ; I may say also, some men have the Knowledge of God, I speak this to their shame. What the Knowledge of God, and no more Humility ? the Knowledge of God and no more Charity ? I speak this to their shame. Have the Faith of Christ in respect of persons ? the Knowledge of God in respect of Parties ? Know God and yet divide and scatter, and confound them that are of God ? yea, and contend and quarrel about such small differences, as sometimes is seen ; here is God, and not there with us and not with you ; when it may be a little Christ would tell you, for the main, he may be with both ; as much uncharitableness makes it a question, whether with either ? The more such men pretend to the Knowledge of God, the greater their shame.

Friends, beware you be not undone, either by your Ignorance, or your Knowledge. Love not darkness, and call darkness light ; call not that the Knowledge of God which is not ; mis-use not that which is ; hast thou no Knowledge ? What, and such a Promise before thee ? *I will give them an heart to know me ; they shall all know me !* What such a Gospel before thee, the work whereof, is to open the eyes, and to turn from darkness to light ? open thy

and God will open thine eyes; ask, and thou shalt see, and thou shalt find; See, wink not at the light, shines round about thee; Love not darkness, if thou lovest not death; *This is eternal Life to know thee.* What then is ignorance? there's death in thine heart, if there be no light in thine eye.

Hast thou Knowledge? be thankful, and be humble; be high minded, but fear; prize it, but do not abuse it. Hast thou received the Knowledge of the Truth? Live under the Power of the truth, thou knowest; resign up thyself to its transforming power; give it leave to work and to change thee into its own Image. Let this new light make a new man to its governing Power; let it teach thee, and enlighten thee; let it teach as one that hath Authority, let it Rule, let it hath put all thine enemies under thy feet; till every thought, Imagination, every high thing be made low, and brought into captivity to Christ. Let not the light of the Gospel help thee to do the Devil's work; Let it not be food for thy flesh, lest it be fuel for thy flames; Let it not reveal thy God nor thee, that ever thou hadst such a Talent committed to thee; Let it neither be loss to God, nor the eternal loss of thine own Soul: He that hath appeared on earth in beams of light, will be revealed from Heaven in flames of fire, rendering vengeance to all that [Know God] do not obey nor the Gospel of Christ: Woe to those that neither know nor obey, but Oh! what to those that obey not, though they Know?

Christians, know the Lord, but know and fear; know and serve, know and honour thy God; Know God, and know thy self, thy sin, and thy misery, thy dangers, and thy temptations; Know and mourn, know and be ashamed, know and fear, and watch, and fight, and overcome. Know God, and know his Will; thy Duty and thy Way, thy Privileges and Opportunities, thy Race and thy Crown Know God, do, and run, and suffer, and wait, and hope, and rejoice in the hope of the glory of God. Know God, but God in Christ; God reconciled; pardoning, absolving, accepting, through him. Know, and believe, accept, adventure upon, commit thy self to him. Know thy God, and be-
 Him, look upon thy God, in his Power, in his

Wisdom, in his Holiness, in his Goodness, in his Love, in his Kindness, in his Mercy. Behold him in his Word, in his Works, in his Providence, in his Saints, in thy Soul, in thy Son; Set him before thine eyes, look upon thy God, and never leave looking, till thou art changed into his Image, satisfied with his Visage; and when thou art brought to this, then he hath done for thee, what he hath said: *I will give them an heart to know me.*



CHAP. XI.

One Heart.

III. **O**ne Heart, Ezek. 11. 19. *I will give them one heart.* We read, Hos. 14. 11. *Ephraim is like a silly Dove without an heart, Hath no heart at all; none for his Country, that's as good as none;* and Psal. 12. 2. *We read that he had a double Heart, an Heart, and an Heart; more hearts than one, but says the Lord, I will give them an Heart, and it shall be but one, and no more.*

For the opening of this (to let pass the significations it hath, as it respects Christians collectively) as it respects a particular Christian: This one Heart may be taken as proposed,

To { *A wavering*
A divided
A double } Heart.

I. As opposed to a *wavering, unstable Heart*, Jam. 1. 8. *Wavering minded men have almost as many hearts as they have live dayes, or meet with cases;* An heart that changes with the weather, and tacks about with every wind, that resolves and repents, that chuses and changes; that like a wave of the Sea, is tossed about with every wind: This you may call either many hearts, or no heart, as you will; Thus one heart is a *fixed, established, resolved heart*, Heb. 13. 9. *is good that the heart be [established] with grace.* Grace establishes the heart, brings it to a consistency in it which before was any thing or nothing.

As opposed to a *divided* heart, *Hos. 10 2.* An heart-cut
 two as it were ; some talk, that the Devil hath a cloven
 but whatever the Devils foot be, to be sure, his Sons
 a cloven heart, one half for God, the other half for sin ;
 half for Christ, the other half for this present World ;
 and hath a corner in it, and the rest is for sin and the De-
 Thus this one heart, is an *une* heart ; all the powers
 are united within it self, and go the same way ; God
 in the whole heart. *Psal. 103. 1.* *Bless the Lord, O my Soul,*
all that is within me, bleis his holy Name. All its springs
 in him and thither do all its streams bend their course.

As opposed to a *double* heart, or an Hypocritical heart,
 properly so called. *Psal. 12. 2, 3.* that's it which is called an
 art, and an heart ; an heart in the breast, and another in
 tongue. Our outside is preiamb'd to be an expression of
 inside ; what we speak, we pretend to be our very
 words. 'Tis the very heart in the tongue that speaks ; the heart
 the eye that weeps ; the heart in the hand that works ;
 heart in the foot, that walks ; no, 'tis not so with the Hy-
 pocrite, he shews another heart in his tongue, in his wayes,
 than that which is within him. He hath an heart, and an
 art, one in his tongue or life, and quite another in his
 heart. His course speakshim another man, than he is : and
 one heart signifies a *single* or a plain heart.

To sum up all together ; this one heart is such as

1. Pitches on one end.
2. Has but one thing to do.
3. Does what it does.

1. *Pitches on one end.* God is its end. There it wholly
 flows it self : I am thine. *Psal. 119.* And there only it takes
 its rest. *Psal. 39. 7.* *And now Lord what wait I for ? my*
rest is in thee. God is both its work and its wages. To
 please God, this is its whole business, and to enjoy God, this is
 happiness. This is the mark it hath in its eye, this is the
 scope of all its motions, to honour and enjoy God. This it
 loves, this it desires, designs, hopes, labours for,
 that the Lord may possess, and be the possession of it. Parti-
 cularly, it gives God,

The place } of the end.
 The power }

1. *The place of the end.* God is its first and last. He's in the eye, and it looks no farther. It makes him not the chief, but in a sense its onely aim. It will have no God, and therefore no other end, but the Lord. It makes all things else, not onely to stoop and stand by, but to stand to him. *Get you hence, stand off*, is its language to all that stands up in his room, or stands in his way. Evil that whatever honour they pretend to have for the Lord, they but make him a servant to their other gods. Religion will take up, but it is onely to serve their own turns, to be about their carnal ends; *they serve not the Lord, but their own bellies*, saith the Apostle, *Rom. 16. 18. Phil. 3. 19.* They make the Lord their fellow-servant. They serve, their Religion must serve their sensual appetites. He that will have too much Religion onely, as he may live in it (which is the measure of the most) makes the Lord not get his God, but his servant. A sincere Christian will set God upon the throne, and makes all things else his servant or his foot-stool. Whatever will not be serviceable, will be trodden in the dirt. Nothing will be loved, and embraced, but what will set God higher, or bring God nearer to his heart.

2. The power of the end; the end hath a four-fold power:

it } draws.
 } directs.
 } governs.
 } rewards.

1. It draws the heart to it; God who is a Christ the end, is also his beginning. Our first step heaven-ward, we owe to the influence of heaven upon us. *Draw me, we will follow after thee*, Cant. 1. *No man can come unto me, unless the Father which hath sent me, draw him.* Nothing but God can do it, as nothing will draw the soul another way; the pleasures of sin, the wages of unrighteousness, are poor and weak baits to entice a soul away from God; that is, so far as they are renewed; so it is nothing but God that draws the soul on to him, and he will do it. God draws the soul not by an absolute power onely, but by moral swasion, that is the proper efficacy of the end. Not by efficiency onely, but by sympathy.

the water, the thirsty soul is drawn to the water-

God that draws hearts after him; there are *instru-*
as his Word and Ministers; and there are *arguments*
which God draws; but whatever the instruments or ar-
guments are it is God that does it. What is the work of ei-
ther Word, or Ministers, but to set God before them? and
draws. Instruments can do nothing, unless God be the
medium of them; as it was said concerning the peo-
ple following *Saul*, so much more concerning those that fol-
low the Lord.

Those onely follow him, whose hearts God hath touched;
not mans touching, but Gods touching the heart, that
is it heaven-ward. The tongue of man may touch the
heart, it is God onely that touches the heart. And when he
touches, then the heart will follow. As you know the Needle,
when it is touched with a Loadstone, then it turns after it.
The Loadstone is not more natural attractive of the Needle,
than God is of that heart which he hath touched. Cant. 5.4.
My beloved put in his hand by the hole of the door, and my bow-
els were moved in me. He did but touch the door, and her
heart felt him, and moved towards him.

Christians, when you have been waiting upon God in
prayer, Hearing, or any other spiritual Duty, or Ordinance;
consider, Hath mine heart been touched this day? My tongue
has been touched, mine ear hath been touched, mine heart
has been treated with, but hath the Lord touched it? hath
the Vertue come forth from him, which hath enticed and
drawn my Soul after him? Sometimes by a Message, or Vi-
sion from Heaven, the Lord hath drawn a good word from the
heart, a tear from the eye; but O for touches upon souls, for
drawing of bowels, for the flowings out of hearts after the
Lord; He is the onely Loadstone that prevails on gracious
souls.

Others that have many hearts, have many attractives;
every heart hath its peculiar god; twenty gods it may be,
in one man; because so many hearts. Their pleasures are
their gods, their profits their gods, their belly their god;
their wives, or their children, their gods; and so many gods,
so

so many ends. And every end is a loadstone to draw after them. Every heart will after its God. A Christian hath but one heart, hath but one God, and this God that draws it on its way. Thou sayst, *The Lord is thy God, thou acknowledgest, thou ownest, thou hast chosen him for thy God* but what doth thy God whom thou hast chosen do to thine heart? what will the sight of God, or thy love to God, or thy hope in God, do upon thee? how far will it draw thee? which way runs thy heart? which way dost thou run thy course? dost feel thy God drawing thee? and dost see thy heart running after him? Running, notes motion, swift or violent motion.

I shall lay before you these six or seven expressions of Scripture uses, to note the running of these hearts after whom he hath drawn.

1. The desiring of the soul after God. *Isai. 26. 8, 9.* *Our desire of our soul is to thy Name. --- With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early.* Desire is the soul in motion God-wards. The desires of the soul towards him are their desires, and they come deep, *ab initio* *ab imo pectore*, from their inwards, from the bottom of the heart. *With my soul have I desired thee, with my spirit within me will I seek thee.* *Psal. 38. 9.* Lord, *all my desire is to thee*: 'tis not all my desires, but my desire; thou seekest and 'tis all but one desire. He desires pardon, he desires peace, he desires help, and the healing of his wounds; all this is but one desire. God is all. *One thing have I desired.* *Psal. 27. 4.*

2. The thirsting of the soul. *Psal. 42. 2.* *My soul thirsteth for God, for the living God.* Thirsting is the extremity of desire; hunger and thirst are the appetite of desire heightened; violent and painful appetites; *My soul thirsteth, and is in pain till it be satisfied.*

3. The longing of the soul. *Psal. 63. 1.* *O God, thou art my God, early will I seek thee: my flesh longeth for thee in a dry, thirsty land, where no water is.* Longing causeth languishing and abortions, if it be not satisfied. *Psal. 119. 20.* *My heart breaketh for the longing desire it hath to thy judgements. My heart panteth, my flesh faileth, the light of mine eyes is gone from me.* *Psal. 38. 10.*

Calling after God, *Psal. 4. 1. Hear me [when I call,] O my righteousness.* Calling upon God, is the voice of the soul. The desiring soul will not keep silence; the tongue, the ears, the hands, the knees, must all be Oratours, the flame is once kindled within.

Crying after the Lord. This is an expression answering the thirsting of the soul. Crying is a passionate, and immoderate praying. *I cried unto the Lord with my whole soul.* *Psal. 119. 145.*

Crying out after God. This is the manner of the long-suffering soul. Crying out, notes more than bare crying; loud strong cries, forced out by a Paroxysm of love, or an agony the soul is in. *Psal. 84. 2. My soul longeth, yea even for the courts of the Lord; my heart and my flesh [cry] for the living Lord.*

Following hard after the Lord, *Psal. 63. 8. My soul follows hard after thee.* This expression is more comprehensive, notes both all the workings, and breakings, and breakings of the soul within, and its diligent pursuing in the use of outward means, and pressing on after the Lord. All labourings, and watchings, and runnings, all that holiness, wherewith a saint presses into the Kingdom of

all this together, and you will see the power and influence the Lord hath on holy Souls, to the drawing of them after him; they are in motion Heaven-ward; desiring, thirsting, longing, calling, crying, crying out, following hard after him. What aileth these souls? what is the matter with them? What would they have? *Judg. 19. 23. What aileth thee, said Danites once to Micah, that thou comest thus after us? aileth thee? Why, you have taken away my gods, and have I more. What aileth these crying, longing, running? Why, it is after their God they cry, it is after their God they run. 1 King. 19. 20. Go back Elisha, said once the Prophet to him, when he had cast his Mantle on him; go back, for what have I done unto thee? What hast thou done to hold me from going back: there went vertue with the Mantle; the Mantle fell on his heart, as well as his feet, and drew it after the Prophet. Should you say thus to these, Go back, Soul, go back from following thy God, for what hast*

hath he done unto thee? Oh he hath gotten mine heart;
 no; I cannot go back, he is my God, and what have I more

2. The end guides and directs to means: *Whither*
go from thee? thou hast the words of eternal life.

3. The end governs; I shall put these both together. What is it that Governs sinners but their ends? this puts them out their work, and their way; this holds them to work, and keeps them in their way; whatever fetters, chains, their lusts are to them, 'tis their carnal ends to which they are in bondage; these are they that Lord it over them, and hereupon it is impossible to perswade a sinner to move through change of his way, till he hath changed his ends. herein stands the conversion of a sinner, in the changing his ends; when he ceases to be any longer to himself, to flesh, to the world, and for a worldly happiness, &c. is brought about to pitch on God as his portion and happiness, to which he devotes and dedicates himself: there is conversion. This is our turning away, and conversion is turning back to God. Beloved, consider not barely *how*, but to *what* you live; not onely what you *do*, but what you *would have*; never count your selves truly godly, whatever of God you have in your way, till God be in your heart and eye: He that is the first chosen God, and therefore a godly life; whose godliness of life, springs forth as the fruit of his choice of the Lord, that is a godly man.

God governs as our King, and as our End; as our King by his Sovereignty, as our End by his Excellency; by his worthiness and goodness, as our King by Laws, as our Father by love. Love will find out our way, will tell all our wandrings, will check us for our sins, sweeten our labours, quicken us on our course, cut out our way through dangers and difficulties, and keep us in our way, till we come to the fruition of our end. Therefore it is said by the Apostle, 1 Timothy 1.9. *The Law is not for a righteous man.* Love will save the Law a labour; the Law is not for a righteous man, not so much at least as for sinners; as to the Coertion of it, though still as to its Obligation, the constraint of Love will much supersede the Coertion of Laws.

4. The end, Rewards, they have their reward, Mat. 6.

have their end, the reputation for devout and charitable was the end of their Devotion and Charity. They prayed, fasted, and gave alms, for no other end; and the obtaining that reputation, was their reward. Verily I say unto you, they have their reward.

is the reward of his Saints, Gen. 15. 1. I am thy exceeding great reward, Isai. 46. 4. My judgement is with the Lord, my reward with my God. God is the reward they [shall] receive, and the reward they look to receive, Heb. 11. 29. is bad [respect] to the recompence of reward.

and therefore the Argument is weighty, which Christ used to dissuade his Disciples from being in their Devotions, in Alms-deeds, as the Pharisees and Hypocrites are, who disfigure their countenances in their fasts, who sounded a Trumpet to proclaim their Alms; Be ye not like them, for they have their reward. The Argument was strong to the Disciples, who being men of another spirit, could not be satisfied with such a reward.

these two things Saints greatly differ from the men of the world; 1. They are not willing to defer their Duties till after. And

They dread it to have their reward here, they would discontinue their work, and are willing to go upon trust for their wages. Sinners would have their wages in hand, and be trustful for their work till hereafter; they would be happy here, and can be content to stay for holiness till hereafter: it is not enough to be Saints in Heaven. But Oh! it would be a dreadful word to Saints, There are thy good things; these are thy reward. These are not their wages; and therefore they cannot take them for their reward.

Poor foolish Worldlings, how are you dis-joynted? how are your weary hearts scattered through the ends of the earth? how many masters do you serve? how many matters have you to mind? you weary your selves in the great labours of your way, and what is your reward? What the fields can give, you have; what your sheep or your oxen can give, you have; what your beds, or your tables, or your houses, or your cloaths can give, you have; here a little, and there a little; you get up, your beds give you ease, your houses shelter, your

your sports and companions pleasure, your parasites ho
and that little you can pick up here and there, this is yo
ward. Verily I say unto you, you have your reward
happy souls, you are troubled and careful about many
for nothing; *one thing is needful*; and if yet ye will be
chuse that good part, which shall not be taken from you.

2. *This one heart hath but one thing to do*, Philip. 3. 13.
one thing I do. There are all things in that one thing
things needful. How many things soever his hand fir
to do, all is but one. He intends in all, God. A ren
heart designs God, and is making God-wards in all he
Whatever journey he goes, 'tis God is his home; wha
race he runns, 'tis God is his mark, and prize. Wha
battel he fights, against flesh and blood, against Principa
and Powers, 'tis that he may cut his way through all
God. Whatever he does, he does it for God; whatev
suffers, he suffers for God. When he hears, or Fast
Prayes, 'tis all for God. *When ye fasted, did ye at all*
me? Yes to thee, a Christian is able to say; he hath
things to pray for, and fast for; he hath bread, and clo
and friends, and health, and safety, and liberty, to pray for
in all, he prayes for God. He entitles God to all he hath
markes it up for him, and he sees and enjoyes God in a
has; he will not own that for a mercy, that hath not G
it, and is not a foot or wing, to carry him on towards
And therefore whatever he begs to himself, 'tis tha
may have it for God. What he gives, he gives to G
whom he forgives, 'tis for the Lords sake; whethe
eats, or drinks, or works, or buyes, or sells, or w
ever else he *does*, he *does* it all to the glory of God. 1 Cor. 10
For him he prayes, for him he waits, for him he labo
for him he suffers, for him he lives, to him he dies. *I m*
live is Christ, Phil. 1. 21. according to my earnest expect
and my hope, that in nothing I shall be ashamed, but that with
boldness, as alwayes, so now also Christ may be magnified in
body, whether it be by life or by death. This is the one th
he intends, this is the one thing he seeks, in all, take his wh
course together, he can say with the Apostle. *This one th*
I do, forgetting those things which are behind, and reaching fo
unto those things that are before, I press toward the mark
the price of the high calling of God in Christ Jesus.

He does what he does. And that

Not feignedly but really.

Not faintly, but heartily.

Really. He pursues this end, in a plain and honest way, at bath this one heart, bath but one way. Heart and life go in hand; he makes strait steps to his heart, and his heart strait steps to his feet, he doth *ἀσθενησεν*, and he doth also *κατακτανειν*. As he looks strait on, so he walke strait on to his

He doth not look one way, and row another. He is a plain man, a plain-dealing man; a Nathanael, in whom is no guile. He turns his inside outwards; his life is not a book, but a Commentary, on his heart. The Expositours inward man. His end is in his heart, and his heart is in his tongue, in his duties, and all his wayes. He is no Pharisee. 2 Cor. 1. 12. Not in fleshly wisdom; his Religion is not a blind, or a device to delude the simple, he is down-right, in earnest in all he does. He does the same thing he seems; his Praying is Praying indeed; his Fasting, and Alms, are indeed; his very Profession is practise; he would not be, nor make others believe, but that he is what he is. He seeks not commendation from men, but approbation with God. His design is not inordinately to commend himself to the good of men, though he would be made manifest in the consciences of men. He would not be a Lye or a Cheat. He abhorres all, but most of all a religious lye. He would not lye for God, but against him; such a lye is as Blasphemy to him. He would not have images; he would have a soul in all his practises. A sacrifice without a soul, a sacrifice without an heart, a religious sacrifice is an abomination to him. He would not make such a medium as Religion, to serve to so base an end, as the service of the flesh.

He hath other worke to do than to serve times or tables; he would not please himself or men; than to serve wills, or humors, or lusts; he hath a Soul, a Conscience, a God to look to; he hath but one business to do, but one Master to serve; if he be a Magistrate, he rules for God; if he be a Minister, he preaches for God; if he be a Parent, he educates for God; if he be a Master, he governs for God; to him he consecrates himself and his House; he writes on his doors, *בית* is Bethel, this is none other but the house of God. If he be

be a Childe or a Servant, he obeys in the Lord and for the
 he knows he hath to do with God in all he does; when
 dealing with men, with his friends, with his family, in bu-
 sines, in his recreations, in all he hath to do with God; and
 can take comfort in nothing but what God will take
 sure in. Thou hast no pleasure in iniquity. Thou lovest
 the inward parts. And there is no truth in the inward
 but when there is truth also in the outward parts, where
 heart, and tongue, and ways agree. 'Tis vain to say, Mine
 is good, when the ways are naught. A false tongue, de-
 vils ways, will give the lie to the heart. He cannot subtilise
 than he hath smiles from heaven. Communion with
 his life, his all is in God. His heart dies, when that fountain
 stopped. If he cannot have cleanness, and boldness in the
 of God, he can no longer look himself in the face, but blush
 hangs down his head with shame. He values not either the
 or the scorns of men, so he may have a witness of his accep-
 tance with God. O Lord, dost thou regard? wilt thou accept?
 It is enough. Let all the world call me, Thou fool, Thou
 riser, Thou Hypocrite, so the Lord will say, My Child
 well. It is falsely spoken, it is foolishly, it is weakly done,
 is pride, it is singularity, it is scrupulosity: thus they
 cry: Let them alone, O my Soul, I will hearken unto the
 Lord. God will say: if he says, Thou hast been faithful;
 hearken what Conscience will say, if it says Well done,
 else say what they please; this is my rejoycing, mine
 rejoycing, the testimony of my conscience, that in all simplicity
 and godly sincerity, not in fleshly wisdom, but by the grace
 of God I had my conversation in the world.

2 Heartily. Whatever he does for God, he does it with
 will. He hath cast up all his business into one, and he is intent
 on it. He works righteousness, as sinners work wickedness,
 both hands, earnestly, Micah 7.3. He is religious in good-
 ness, he prays in good earnest, he hears in good earnest, he
 good earnest: the powers of his soul being all united in one
 channel, run more strongly, his many springs falling all into one
 make a river, that bears down all bays before it. The Psalmist
 prays, Psal. 86. 11. Unite mine heart to fear thy Name.
 my heart to thee, and unite mine heart in it self, that it may
 run toward thee. Unite my heart to fear, and so unite my be-

thy Name, unite mine heart to serve, and follow, and live to
 As if he should have said, O my God, mine heart is
 idled, and discomposed, scattered up and down, I know
 where; my pleasures have a part, my estate hath a part,
 friends have a part, my family hath a part, there's little or
 left for God: I have too many things to fear, too ma-
 things to love, and care for, too many things to serve and
 now, to follow the Lord with any strength or intention
 mind. Call in all, Lord, all my parts, all my powers,
 and their joynt and united attendance upon thee.
 et. 1. 13, 14, 15. *Gird up the loyns of your mind, and be sober,*
hope to the end (in the original 'tis hope perfectly) for the
that is to be brought unto you at the revelation of Jesus
Christ. As obedient children not fashioning your selves accor-
to the former lusts in your ignorance, but as he which hath
led you is holy, so be ye holy in all manner of conversation.
Gird up the loyns of your minds. Gird and be sober, gird
hope perfectly, gird and be obedient, gird and be holy.
It is true, Ungirt and unblest, ungirt and unholy; the
thing is the gathering in the strength of the heart to its
work. Ephes. 6. 14. Stand with your loyns girt. Stand, do not
stand ungirt, stand always girt; call in your hearts, and
bind them in; be always in a readiness to every duty, in a
readiness against every temptation. Oh how loose are we!
at loose praying, and loose hearing, and loose meditation,
loose walkings, do we satisfie our selves with! our hearts
to seek. our thoughts and affections are gadding abroad,
know not where to find them, & our work is done there-
fore. We excuse our non-proficiency in Religion, by our
many hindrances, by the difficulties of our work; but the great
drance lies here, our loyns are ungirded, our hearts are not
bound in our work, nor intent upon it. When God and the
things of eternity are gotten so deep into the heart, when there
is such a deep sense of the weight & importance of the things
are eternal, abiding upon us, as over-powers carnal ob-
jects, and loosens the heart from them; when we feel the evi-
dence, and the consequence of these things commanding our
whole souls after them, then there's Religion in earnest;
we go on & prosper. And thus 'tis with this one heart,
we are not some light touches onely upon it; God is

gotten deep into it, eternity is gotten deep into it, this is all I have to mind or do. My hope, my comfort, my life, my soul, all hang upon this one thing; if I speak here, I am made for ever. *What have I to do in the way of Egypt, or to drink of the waters of Siler? What have I to do in the way of Assyria? What have I to do in the way of pleasure? What have I to do in the way of the World? To build Tabernacles for my self here below, or to drink of the waters of mine own Cistern? How little am I concerned in the interest of this flesh? What matter's it, what becomes of it, or which way it goes? My God, my God, my Soul, my Soul, there lies my concernment; of these let my care be.* Get thee behind me Satan, hold thy peace sinful flesh, keep silence worldly cares; hinder me not, speak no more to me of hearkening to you, away from me ye evil doers, I will keep the Commandments of my God; Let others do what they will, run whither they please, chuse whom they will serve, what they will follow after; come my Soul, follow thou the Lord, gird up thy Loyns and come away; for the other world, for the other world; make haste, linger not, let others loyter as they will, escape for thy life, look not behind thee, get thee up to the Mountain and live.

Object. One heart, why 'tis never more two; two men are man and an old, two Nations, two selfs, there are twins in the womb of every Saint; the ungodly seem more one than they, for sin, and for Hell; all dark all hard, all but one stone.

Sol. Yet 'tis true, the Saints, and they only have but one heart; For,

1. The old heart is not an heart, the old self is not the self, this old man is not the man, this is not he, that's the heart that hath gotten the dominion, and the rule in the man. The new heart hath the dominion; though sin as the first born yet the elder must now serve the younger, the old man is but a dead man. *Cel. 3. 3. Ye are dead, that your old man is dead, your sin is slain and Crucified with Christ, and when 'tis dead you may say 'tis not.*

2. The meaning plainly is, I will give them one heart, that is, a single, sincere, upright heart; they shall be no longer an Hypocritical people. If there be something of Hypocrisy in them, yet Hypocrites they shall no longer be; let

shall be upright before me ; sincerity stands in pitch-
 upon chusing, and giving up our hearts to God, as our
 good, and *last end*. When God is our *all*, there is per-
 son, and when God is our *chief*, there is sincerity. I say,
 when God is our *all*, when the world hath nothing left in
 to entice or draw out our Souls after it but God carries
 m wholly without any the least liking, or lusting after
 al objects, there's perfection ; This is not attainable
 e ; the heart cannot be thus perfectly one, till corrupti-
 hath put on in corruption ; But though it be not *perfectly*,
 it may be *sincerely* one, and then 'tis so, when however,
 flesh hath too great an interest in it, & influence upon it,
 often pulls it aside, and puts it back ; yet it still bends its
 rse Heaven-wards, and that way the stream, and strength
 the Soul is running, the flesh will be putting in for a
 t ; it would have all, it would not take its turns with
 d ; God will not take his turns with the flesh, he will
 e all or none ; and the flesh would not take its turns
 th him ; it is not contented with *now and then*, it would
 be served in the Fields, or in the Shop, or at the Table,
 in the Bed only, but in the Church, in the Chamber,
 the Closet ; 'twould carry away all from God, but if
 cannot have all, 'twill divide with God ; where-ever
 d is served, the Flesh will be putting in for its share.
 e best of Christians feel too great a truth in this ; their
 frequent Humblings, and Mournings, and Breakings, and
 shamings before the Lord, are mostly upon this ac-
 unt ; This is the voyce of their deepest groanings, and
 erest teares ; the burthens of their mournful groans. I
 not do the things that I would ; when I would do good, evil is
 sent with me : with my mind I serve the Law of God, but
 my flesh the Law of sin ; Woe is me my Soul, how am I
 mmed ? how am I divided ? Whither am I hurried ?
 here-withal do I come before the Lord ? Oh ! what hal-
 s, and heartless, and distracted duties, do I serve my God
 al ? This flesh eats up the fat, and the best ; and only the
 ce, and the lean, and the sick, are left for a Sacrifice to the
 rd. Woe is me, my leanness, my leanness : my God, my God, how
 thou served ? how art thou robbed of thy due ? these strangers
 gotten into thy Sanctuary, and eat up all thy pleasant things,
 what have they left thee ?

Such are their complaints, and their very complaints their comfort, and the witness of their sincerity, whilst they can with openness of heart make their approach and appeal to God: yet thou art my Lord, thou art my God, and I will serve thee. I have chosen thee as mine heritage for ever, I will wait for thy salvation. Hear the sighing of thy prisoner, deliver thy captive: mine heart is with thee, let not flesh intrench upon thy light, let sin no longer reign in mortal body; let me have no more to do with the thoughts of iniquity, untie the cords, loose the setters, bring me out of prison, search me, O Lord, and know mine heart, prove me, and know my thoughts. *Is there any Way of holiness in me? do I willingly go after the Commandments? I Regard iniquity in mine heart?* Here it lies, it is true wars, and raises tumults, and insurrections against thee, but do I resign up my self to it? is it a pleasure to me? I at peace with it? O Lord, thou knowest. I cannot rid of it, I cannot do the things that I would, I cannot hear as I would, nor think, nor speak, live as I would: whither I go, sin goes with me; where I lodge, it lodges; if I sit still, it abides with me; if I rise from it, it follows me; I can neither rest nor work, I can do nothing for it, I can do nothing for it, and yet bless thy Name, this one thing I do; what I cannot attain I follow after; I cannot conquer, yet I fight against it; I wrestle with it, though it so often give me the fall. I trust it though it flatter me; I love it not, though it feed me; I substitute not my self unto it, though it commits so many accusations upon me: my heart is with thee, Lord, my foot is made fast after thee; I groan, I travel in pain, waiting for thy redemption; till I die I will not give over. I will die fighting, I will die hoping, I will die praying, *Save me, O Lord, make me long tarrying, O my God.*

And thus you have the description of this one heart, it pitches on one end, and God is that end. It gives him the place of the end, he is its first and last. It gives him the possession of the end: this one thing, the obtaining of God to be the end, draws them on, guides, governs them, in their whole course, and is accepted by them as their only and exceeding reward. This instructs them, this rules, and encourages them.

calls them off from sin, calls them on to duty, carries them out in suffering; all their powers are united in this business; all their arguments are resolved into this one argument, all their rewards are summed up in this one reward, *God shall be glorified, and therein my soul shall be satisfied; God shall be mine, and glory shall be his.*

How all this we see what this one heart means, but *Oh how few of this Grace have we received!* how many hearts have we? how many gods have we, to divide these hearts betwixt them? how small a corner?

How low a place must the Lord take up with us if he will be any at all? how often is he made to stand aside, or to stoop to the Devil? God made to give place to the Devil? Is God our All? Have we none else to please, have we none else to serve? Have we no portion, no inheritance, no other God but the Lord? our Alpha and Omega, our first and our last, our Spring and our Ocean, our sum and our scope, the rise and the rest of our motions? *Whatever our tongues speak, do our hearts allow, and our lives say, To me to live is Christ? None but God, none but Christ, nothing but Heaven and glory?* When we are going to hard for our flesh, for our pride, for our ease, for our ease, when we are so busy this way, and so hearty and so zealous this way; when these must have so great a share in our Religion, is this still the voice, *To me to live is Christ?* Oh how little power hath the Lord with us? how far is it that the sole interest of God will carry our souls? how little is done purely for God? we have often many strings to our bow: there are some services, wherein there is something coming to the flesh, as well as to the Name of God. Some for health, or honour, some outward advantage to be gotten by Religion; but when all the other strings crack but this one; when there is nothing to move us but God, Oh how weak our motions grow? The flesh often goes partner with Religion: there is a double trade driving in the same actions; a trade for Heaven, and a trade for Earth together; there is something to be gotten by our Religion, besides what is coming to God; there are Fields, and Vineyards, and Olive-trees, Friends, and Honours, and Preferments: as it sometimes fall out, when Godliness is in the rising side, and when thus, we go smoothly & vigorously on. *Come see the zeal*

that I have for the Lord of Hosts. But when the interest of God and the flesh divide, and part asunder; when the flesh is like to be a loser by our Religion; when God puts us such duty, as will spend upon the flesh, and eat out, and devour its interest; when our hearts tell us as Deborah to Barak, Judg. 4. *This will not be for thine honour, or this will not be for thine ease, or thy safety;* then what becomes of our zeal? Oh how heavily do we then drive on? how seldom is it that this word, [*Yet God shall be glorified,*] will balance all the prejudices, and confute all the crooked reasonings of the flesh, and carry us on our way, without and against it?

How little hath the Lord of the government of us? He doth govern as a King, yet how little, as our end? How little doth Goodness govern? how little will Love do with us; we must have Rigour and Severity; we must have Spurs and Goads, and Rods, and Stripes, and Scorpions too, and all little enough, to drive us back from those other goods which we have chosen, and to bring us on after the Lord. The Law be not made for the righteous, if they need no Law, then what are we, whom a Law will not suffice? commands, threatnings, terrors, penalties, judgements, do no more upon us; if we are yet so loose, and so carnal, so earthly, and so froward, and so false, and so formal, and so reverest Discipline; if we will not be whipped into more humility, spirituality, self-denial, watchfulness, care, active zeal; but are such Drones, and such Sleepers, such Ear-worms, and such Sensualists still, under all the corrections and compulsions of the Law; Oh what should we be, we want a Law? were there nothing but love to restrain from sin, and constrain and quicken us to duty?

Christians, *have we but one thing to do*, in all we do? sometimes we are busie in *doing nothing*. Though there be Prayer in our mouths, the praises of God in our mouths, Christ, Heaven, Holiness, Glory, a new heart, a new law upon our tongues; there's nothing within; no prayer, no praise, no Christ, nor Heaven; what have we been doing, in the Closet, in the Family in the Congregation, what we seemed to have been praying? Nothing, nothing, blowing wind and good words. Sometimes we have *many things* in our hearts; what a world of carnal desires

fleshy projects have we wrapt up in the garment of our
 religion? *Traders* there had not a more heterogeneous mil-
 lion of creatures; *four-footed beasts, wild beasts, creeping*
things, and fowls of the air, than our religious duties have of
 names and ends. We have men to please, our pride, our
 desires, to offer sacrifice to; we bring our Farms, and our
 Trades before the Lord; are not our hearts,
 should be the *houses of prayer, the houses of mercan-*
dis, are we not *trading, or dealing or in a journey, or a-*
driving bargains? O Christians, if we were privy
 into anothers hearts, as God is privy to them: what abo-
 minations should we see brought into the holy places? What
 disorders would our most sacred services appear? Which
 at the outside is only viewed are applauded and admi-

Is this our singleness of heart? Oh! for shame, and
 blushing, and confusion of face: Oh! for a *Vail* to hide such
 things from the jealous eyes of the holy God: a *varnish*, a
 counter-side, hides all from men; but nothing but a dark
 cloud of shame, and sorrow, and tears, and repentance: a *Vail*
 in Blood, in the blood of Christ, will hide them from the
 face of the Lord.

Oh how little plainness and singleness of heart is there, in
 our ordinary course, in our dealings and conversings in the
 world? How little Faith, or truth, is there in us? How
 little Trust is there to us? What doubling, what deceitful-
 ness, defrauding, over-reaching, undermining, are we
 full of? how false are we in our promises? how insigni-
 ficant are our words? what an uncertain sound do they
 be? Our *Yea* may often stand for *Nay*, and our *Nay* for
Yea. *Psalm 12.2. They speak vanity every one with his neighbor,*
with flattering lips and a double heart do they speak: trust ye
not in a friend, put not confidence in a guide.

Blessed be God, the Lord hath a Generation, on whom
 sin cannot be charged. *Children that will not lye, nor deceive:*
 though Satan and this evil world bind up all in a bundle,
 they are all naught, they are all false, vain-boasters, and de-
 ceitful workers, there is none upright, no not one: but thanks
 be to God, Satan is a liar, the accuser of the Brethren, is a
 false accuser. God hath his children that will not lye. But
 to be to those professors by reason of whom the offence
 cometh,

Christians, hath God promised to give you one heart? Let it be once said, *This day is the Scripture fulfilled*; O you be the accomplishment of this good word. Hath God promised to give you one heart? Do not you say, *but I will not take it*; two are better than one: I have found some the sweet of deceit, that there is no life like it; Hath God said, I will give one heart? let not any one among you *but I fear he will not*. Make not the promise of God of no effect, either by your impiety or unbelief: Doth God promise to give this one heart? he that promised it, doth require it. Be thy self Christian: Let it be said thou what thou art, be true, be but one; have but one heart, let thy one heart have but one tongue, but one face; and one thing to do. Beware of Hypocrisie, beware of policy; make not thy God to serve thy flesh; call not serving of thy Flesh, a serving of God, and make not thy serving of God to be a serving of the Flesh. Be not divided betwixt God and the World: O how easie would lives be, did we find our whole Souls running one way, taking up with God as the adequate object of all our powers? the marke of all our motions, and the reward of our labours? did all our streams empty themselves into one Ocean, and all our lines meet in this one centre? Did God only draw and allure our hearts, and the sincerity of hearts, give motion to all our wheels? Guide our eyes, govern our tongues, order our steps, animate our duties, rect and quicken us in all our goings? Oh how sweet, how beautiful, were such a life? the Sympathy betwixt hearts & end, there is *sweetness*; the Harmony of our hearts and wayes, there is *beauty*. O how sweet are the draws of love, the free and full closure of our Spirits with God, dissolving themselves into his Will acquiescing, resting satisfied in his goodness, is a sweetness which no man knows, he that tastes it; the harmony of the power of the Soul within its self of its motions and actions in the life, there is *beauty*, which will eclipse the glory of the world. Christ be it thus with thee and thou hast the blessing, that covereth all blessings, which the Lord hath promised, in saying, *I will give them one heart*.

CHAP. XII.

An Heart of Flesh.

AN Heart of *Flesh*, Ezek. 36. 26. I will take away the *stony Heart* out of your *flesh*, and I will give you an *heart of flesh*. The old heart is a stone, cold as a stone, as a stone, hard as a stone; but I will take away the *stone*, and give an heart of *Flesh*.

An heart of *flesh*, is a *soft and tender heart*; *Flesh* can feel *things* that is contrary to it, puts it to pain; Sin makes it *stupid*; it cannot kick, but it is against the pricks, by its *rebellion* and resistance against the Lord, it receives a wound; *sin* smites it, but it hurts it self. A soft hand gets nothing by *pushing on*, on an hedge of Thorns. A soft heart when it hath *meddling* with sin, is sure to smart for it. It can neither *endure* the pain, nor yet endure it; and what it cannot bear, *will* take warning to avoid it.

Flesh will Bleed. A soft heart will mourn, and melt, and *be moved*, when hard hearts are moved at nothing. *Flesh will be moved*. It's apt to receive impressions. The power of God *moves* it; his justice fear it; his mercy melt it; his *holiness* humble it, and leave the stamp, and image of it upon it. And as the *Attributes*, so the Word and Works of God, *make* sign upon it. Who sets a seal upon a stone? or *what* print will it receive? upon the wax, the print will *appear*. God speaks once and twice, but man, hardened man, will *not* regard it. Neither his Word, nor his Rod, neither his *rebuking*, nor his smiting will make any sign on such hearts. *Give* the heart of *Flesh* that hears and yeilds. And with *such* hearts the Lord delights to be dealing. Acts 28. *The heart of this people is waxed gross*; they will not hear, they will not understand; and the next Word is, *away to the Gentiles*, they will hear. He will no more write his Law *on* *Tables of Stone*: hee'l write *in* *Flesh*; there the impression will

will take, and go the deeper : and therefore, where-
 intends to write, he prepares his Table : makes this
 Flesh, and then engraves upon it. Particularly this re-
 nels admits of a double distinction.

1. Respecting the object of it : so there is a conde-

- 1. Of Sin.
- 2. Of Duty.
- 3. Of Suffering.

1. *Of sin* ; and that's twofold, such as discovers it

Ante factum.

Post factum.

1. *Ante factum.* Or before the commission. When
 is under a temptation, or feels the first motion to sin. A
 der heart startles, starts back at the sight of a sin, as
 fight of a Devil. Gen. 39.9. *How shall I do this great
 ous, and sin against God?* the manner of the speech, pre-
 Joseph as a man in a fright, startled at the ugliness of the
 tion. So David, when he had an opportunity, and a tem-
 tion to slay Saul, 1 Sam. 26. 11. rejects it with an al-
 for-bid. *The Lord forbid that I should stretch forth my
 against the Lords Anointed.* And that not only at the
 and greater, but it resists the little ones, the smallest of sin
 it not a little one? is no plea with it. Little or great, tis
 and that's enough.

2. *Post factum.* After the Commission ; if it hath
 brought on upon sin, yet it cannot go out with it. The
 of Saul's garment, was too heavy for David's heart to
 His heart smote him presently. 1 Sam. 24. 5. Sin in the rev
 looks dreadfully. Its pleasant flowers quickly turn to th
 it pricks the heart how much soever it pleas'd the eye
 ordinarily enters by the eye ; and often runs out the
 way it came in ; runs out in tears. *When he thought
 he wept.* At least, it warns, and makes more watchful
 Thou seest what it is, take heed ; take it for a warning, an
 no more. The pain of sin, if it do not force a Tear, it will
 a watch.

2. *Of Duty.* A tender heart will neither slight a sin,
 neglect a duty. It is loath to grieve and offend, and care
 serve and please the Lord. It would not that he should
 by it, nor so much as lose his due. It watches against sin,

It cares how to please the Lord, and its care is tender; it would not displease by its neglects or performances; it does that which ought, and as it ought to be done. It will stand out with its offering, nor will it offer an unclean offering. It considers not only what, but how. Both matter and manner, substance and circumstance, all must be right, or it is unacceptable. It will keep time, and as much as may be, keep company with the Lord in every point. It is not satisfied that it sometimes, it would not lose a praying time. God will not let it cannot lose a duty. It would neither lose by non-performance, nor lose what is performed. It would neither leave anything nor do amiss; any failing, not only in the matter, but in the Principle, End, affection, Intention; any failing

In point of suffering. A soft heart will not be careful, either how much, but why, and upon what account, he

Will neither sinfully shun the cross, nor run upon it wantonly. He waits for a call, and then follows. Patient under the hand of the Lord but not insensible; touched with an affliction though not offended at it. *As of the Lord both touched me.* He suffers more than

in his brethrens sufferings. His brethrens burthens, upon his shoulders. He weeps in their sorrows, bleeds in their wounds, his heart is bound in their Chains. As are so the trouble of all the Churches, come daily upon

Who is weak, and I am not weak? who is offended, I am not? he espouses all the sufferings of Christ as his

In all his afflictions he is afflicted.

Tenderness may be distinguished in respect of the subject; and so there is a tenderness of

- { the Conscience.
- { the Will.
- { the Affections.

Tenderness of conscience stands in these three things.

1. Clearness of Judgment.
2. Quickness of sight.
3. Uprightness or faithfulness.

Clearness of Judgment. When its well instructed, and understands the rule; and can thence discern betwixt good and evil. Heb. 5. 14. There is a tenderness that proceeds from cloudi-

cloudiness; *scrupulosity*, that fears every thing, stum-
 flaws, starts at shadows: makes sins; picks quar-
 duties; and so sometimes dare not please, for fear of
 ing God. This is the sickness or soreness of conscience
 its soundness. It is the sound conscience that is truly

2. *Quickness of sight*, and watchfulness. *I sleep, but I
 waketh.* It can espie the least sins, and smallest duties.
 see sin in the very temptation; it can discover the le-
 under the fairest face, and the least duty, under the
 vizor. Call it singularity, nicety, cloud it with reproach,
 yet conscience can discover light shining through
 clouds; duty within, whatsoever unhandsome face it be
 tented in, the former stands in consciences under-stand-
 the rule, as was said, this in strait applying the rule to
 and distinguishing of them by it. The truly tender
his eyes in his head; and his eyes open, to discover and
 cern all that comes, be it good or evil, little or great.
 a thought comes in, what comes there, sayes conscience
 what art thou? a friend or an enemy? whence art thou
 from God, or from beneath? it will examine what
 knocks, before any free admission. *O what a croud of
 do thrust into loose and careless hearts; the Devil comes
 the croud, and is never discovered. If the eye be either
 asleep, there is entrance for anything. Little do we think
 times, who hath been with us, what losses and miseries
 have sustained, while our hearts have been asleep; had
 had they been Wakeful and Watchful, might have been
 prevented.*

3. *Uprightness*, and faithfulness. Which discovers

1. In giving charge concerning Duty,
2. In giving warning of sin.
3. In giving check for sin when committed.

1. *In giving charge concerning duty*, look to it Soul the
 a Duty before thee, which God calls thee to; do not say
 no great hurt to let it alone, it is no great hurt to do it,
 questionable, whether it be a duty or no? Many wiser
 think otherwise; do not say, it is a nicety, it is but a
 stillio, it is meer folly, and preciseness; and there will be
 end of standing upon such small matters; see to it, it is
 Duty, beware thou neglect it not, the baulking of

Duty, is the neglecting of the great God of Glory.

In giving warning of Sin; Take heed to thy self, sin the door, thou art under a Temptation, the Devil is upon thee; do not say, it is but a little sin; as little as it is Death and Hell in the bowels of it, look to it, it is *have thou nothing to do with it, keep thy self pure, and when it run upon thee, shake it off.*

After commission, it gives check for it; reproving, judgment, lashing the Soul for it, where hast thou been *Gabriel* not thou hast been no where; went not this heart after thee and saw thee, running out after thy covetousness, after thy pleasures, feeding thy Pride, dandling thyself, playing the Hypocrite, playing the Harlot from God, pampering thy Flesh, pleasing thine Appetite? where hast thou been? *What hast thou done Soul? think of thy excuse or mince the matter, it cannot be excused; thou sinned against thy God, and now bear thy shame.* This heart smiting of us, 2 Sam. 24. Our hearts condemning of John 3. 20. If our hearts condemn us, God is greater than our hearts, and knoweth all things.

Tenderness of the Will, that stands in its Flexible- and pliability unto the Will of God. And this is that tenderness wherein chiefly stands the blessing of a soft heart; and heart is stubborn and obstinate; thy Neck is as an sinew, and thy brow Brass. Thou wilt not be ruled, is no bending thee, or turning thee out of thy Course, thy heart is too hard for the fire, it will not be melted, and for the hammer, it will not be broken; there is no dealing with thee, art an untractable piece, thou wilt go neither led nor driven, thine heart is set in thee to do evil, thy will is set upon sin, thou art set upon thine own will. The word which thou spoken to us in the Name of the Lord, we will not do, we will do, whatever proceeds out of our own Mouth; 44. 16, 17. We will do what we will do; who is over us? Psal. 12. And Jer. 2. 25. Thou saidst there Hope: No, for we have loved strangers, and after that we [will] go, come what will of it, say what thou against it; Be Silent Scriptures, Hold thy Peace. Science, it is to no purpose to speak more, there is no hope of prevailing; we are at a point, we will take our own

own course. These are hard hearts, stubborn obdurate hearts.

When the iron sinew is broken, when the rebellious stubbornness of the spirit is subdued, and tamed, and made gentle and pliable, then it becomes a tender heart.

There may be some tenderness in the Conscience, and the Will be a very stone; and as long as the Will stands there is no broken Heart. Conscience may be scared, frightened, Conscience may fly upon the Sinner, *What dost thou mean Soul? whither are thy rebellions carrying thee? I charge thee, O thy self, hearken or thou wilt be lost ere thou art aware,* however, God hath gotten Conscience on his side, yet the evil still rides the Will; and there sin takes up its rest. This is a double resting of sin in the soul,

In Peace.

In Power.

1. *In Peace*, When it dwells and rules in the soul without disturbance or contradiction; when it carries all sin before it; when God lets it alone, and Conscience says not a word against it; when notwithstanding the assaults of lusts, fighting against the soul, there is not so much as a weapon lift up against them; not a prayer, nor a tear, nor a wish for freedom, nor the least fear concerning the soul, this is the most dreadful hardness.

2. *In Power*, When though it can have no Peace, yet hath still a Place in the heart. Though it can have no Peace, yet Conscience is still quarrelling with it, and warning it every way; yet it still holds its power over the Will; the Master of the house is content to be its Servant. O how many persons are there, even amongst the Professors of Religion, who cannot sin in quiet, they are proud, or passionate, intemperate, or covetous, or false in their words, in their dealings; they are formal, and hypocritical, and neglect their Duties, but they cannot go out without it with any ease. Conscience smites them for it, they feel many a pang, and a twining in their heart, insomuch that sometimes they sigh and Groan, and Roar in their Spirits, O for Redemption, O for Deliverance from this False, this Proud, this Covetous and wicked heart, and yet after all this, the heart remains a Captive still, Sin holds its Power there, though

carry it on in peace, though it cannot be proud, or
 the Hypocrite, or be covetous or an oppressor, without
 calls, and gripes in the Soul; yet on it goes, the same
 is kept up, the same course is held on. God commands,
 cast ye out, come off from all your wickedness, and evil
 and I will receive you; No, though Conscience would, the
 cannot come, whatever rendings, and tearings; whatever
 and torments, and worryings, such Souls are at any time
 whatever stings, and Plagues, and Fires, they find their sins
 their Souls and Bones; whatever wishings and would-
 bring forth, that they were well rid of these Plagues;
 the will is still from them, there is an hard heart; dam-
 hard; there is none of this heart of flesh. When the
 once broken loose from sin; when it will be content
 all go, and give up its self to the dominion of the Lord,
 is a broken heart. Now speak Lord, and I will hear.
 call Lord, and I will answer. Now command me,
 on me what thou wilt, I will submit. None but the
 none but Christ; no other Lord, nor lover. I am
 Lord, thine own, do with thine own demand of thine
 whatever thou pleasest. What God will have me be,
 God will have me do, that will I do, and be. No long-
 at I will, but the Will of the Lord be done. When it is
 to this, there is a tender heart; there is the blessing of
 ken spirit; the stone he hath taken away, he hath given
 art of Flesh.

Christians, never trust to Tears, never talk of Terroures,
 of conscience, of the passionate workings, and mel-
 which at any time you feel upon your spirits, though
 be something in these, as you shall see more by and by;
 these are not the things you are to look at. A subdued,
 stable, Willing, Obedient heart, that is the tender heart.
 19. If ye be willing and obedient, ye shall eat the good of
 and; but if ye refuse and rebel, ye shall be slain with the
 the mouth of the Lord hath spoken it.

Tenderneſs of the affections. I shall instance only in

Love.

Fear.

Sorrow.

The

The Tenderness of love is seen in its

Benevolence.

Jealousie.

1. In its Benevolence. Our goodness extends not to the but our good will does. Our love can add nothing to can a man be profitable to God? Job 22. If thou be-ous, what givest thou to him? Chap. 35. 7. Yes though add nothing, it would not that any thing be detracted from whilest he can have no more, it would that he should be own; all that is due; his due Praise, his due Honour, an- image, and Worship, and subjection, from every Creature, in have no abatement, not the least spot or stain upon all his. What is an affront to God, is an offence to Love. Love bears things, saith the Apostle, 1 Cor. 13. all things from G things from men. And yet there are two things, the God cannot bear,

His Dishonour.

His Displeasure.

1. His Dishonour. Love would have God to be God, in the Glory of his Majesty, in the hearts and eyes of world. His reproach is grievous to him that loves. is the cloud that takes God out of sight. He loves and nours, and would that G d should be loved and Hon of all; he fears, and would that the whole World sh fear him. He would receive in his own breast, every row that is shot against his Maker; he would that his name, & Soul might stand betwixt his God, and all repte and dishonour. He would be vile, so the Lord may be rious, so God may increase, he is content to decrease. He so tender of his own heart, & bowels, as of the holiness of his. He would suffer, and die, and be nothing, rather than God should not be all in all. He would rather never t nor speak, nor be, rather then not be in word, and tho and life, holiness to the Lord. But O what, or where w he be, rather than his own hand should be lift up ag him!

To see the Lord robbed of his holiness, wronged in his dome, or his truth, or his sovereignty: to see sin, that D to see the world, that Idol, set up in the Throne, and the of Glory made to stand aside as insignificant: to hear

enemy God is not worth this lust, or not worthy this la-
 and what is said less in every sin) is a sword in his
 The reproaches of them that reproached thee, are fallen
 me. Love hath tasted of God, it hath fed on his fulness,
 his nourishment from his sweetness, it hath been
 in his bosome, all his goodness hath passed before
 upon this it lives and feeds; and having found and felt
 the Lord is, its impatient that all this goodness should
 be hidden or belyed. Love kindled from Heaven, is keen;
 the keen is a tender edge; the least touch of what of-
 fends, will turn it. Lam. 1. 20. *I am in distress, my bowels*
troubled, mine heart is [turned] within me, for I have grie-
ved myself, Psal. 42. 3. My teares have been my meat, con-
stantly, while they daily say unto me, where is thy God! Where
is thy care, and help, and that salvation of thy God, thou
boastedst in! thy God is not such an one, as thou boastedst
to be: when I remember, when I hear such things, my
heart is poured out within me. Love is large; he that loves
a large heart, he can never receive, or do too much; he
will have all he can, and he would give all he hath to the
object. He is tender how any thing be withheld that is due,
how any thing be wasted elsewhere, that might be useful to
the object.

His displeasure. The displeasure of men it bears and
 endures; the wrath and rage of Sathan, it bears and tri-
 umphs; though all the world, and Hell to boot, be displeased,
 provoked, so God smiles 'tis well enough. Lord, lift thou
 up the light of thy countenance upon me, and mine heart is glad,
 Psal. 4. *Thou didst hide thy face, and I was troubled, Psal.*

let him correct me, but O not in fury; let him smite, but not
 in wrath; let him kill me, so he will but love me. And though
 he should kill me, yet will I love and trust in him. O
 Lord, let me rather die in thy love, than live in thy dis-
 pleasure; there is life in that death, this life is death to me. Let
 me not be dead whilst alive; turn away thine anger which kills
 the soul.

impatient of divine displeasure, and thence 'tis grievous
 that it does displease; thence it quarrels with sin, and
 with the soul with it self for it. Is this thy kindness to thy friend?

H

lovest

lovest thou God, Soul? what, and yet provokest him thereby? love, and yet neglect to seek, and follow thy God? and yet so lame, and so slow, and so heavy, and to spare thy services to him? Is this all thy love will do? not thine ease, or thy pleasure, or thy liberty, or thine appetite, thy companion, for the sake of the Lord? chuse rather pleasure thy friend, or thy flesh, than to please God, is this thy love? Is this thy kindness to thy friend? O heart, O unworthy, unworthy spirits; how canst thou love thy God in the face? how canst thou say I love thee, when thine heart is no more with him?

2. In its *Jealousie*. He that loves the Lord is jealous, and Jealousie hath a tender edge; he is Jealous, not of the Lord, not of his God, but of himself; lest any should steal away his heart from God. Love would chaste, would not bestow it self elsewhere: and yet great Jealousie, it may be enticed and drawn away. He loves the Lord, there is not any thing, whether Wife, Child, or Friend, or Estate, or Esteem, that gets near heart, but he is jealous of them, lest they steal it away. *Get you down, keep you lower, this Heart is neither yours nor mine; O my God, 'tis thine, 'tis thine Lord, take it what thou wilt, to thee, keep it to thy self, let no other Lovers be sharers in thee.*

2. There is a *tenderneſs of fear*; The tender heart, the trembling heart: the Tenderneſs of fear is manifested in Suspicion.

Caution.

1. In its *Suspicion*, the fearful are suspicious; they go farther then they see, he that is in dread, will be in doubt, what may befall him, he suspects a surprisal; every Bird a Thief, every Bait, he doubts may have an hook in it. There is a *foolish*, and a *cautious* fear; and there is a *profane* & an *holy* fear; this fear is a principle of *wisdom*, *10. Prov. 22. 3.* The prudent man fore-setteth the evil, but the fool goeth on; the snare is never nearer, than to the secure; venturesome sinners never want woe, the Devil may spare cunning, when he hath to do with such; nothing that is like sin, offers it self to a tender heart, but he presently suspects it; every pleasant morsel, every pleasant cup,

stant companion that comes ; any thing that tickles, and
 stiffes the flesh, he looks through it ere he will touch with
 it betray his Soul from God ; there may be a snare
 in the dish, a snare in my cup, a snare in my company ; and
 if there should ? he feeds himself with fear, dwells,
 converses, works, recreates himself, with a trembling
 and jealous eye.

In its *Caution*, Fear is warie ; some Commanders have
 their scout-watches unarmed, that fear might make them
 bold : a fearful *Christian*, will take heed what, and whom
 trusts ; he dares not trust himself in such company, as
 be a snare unto him ; he dares not trust his heart among
 temptations, he'll keep the Devil at a distance, he will not
 be near where his nets do lye. Blessed is he that thus
 keepes himself alwayes ? O the unspeakable mischief ! O the mul-
 titudes of sin that we run upon, through our secure hearts !
 I never thought of it, I never dreamed of any such danger ;
 I am undermined, I am over-reached, I am surprised ; my
 heart is in the snare, the Grin hath taken me by the heel, my
 heart is among Lyons ; sin hath gotten hold on me ; mine
 heart is gone ere I was aware, the enemy hath come in and
 spoiled it away ; hath given it to lust, to the world, to plea-
 sure, to divide it amongst themselves, my Faith hath failed,
 Conscience is defiled, my Love is grown cold, my Grace
 is dried, my Comforts wasted, my peace broken ; and my
 O ! where is he become ? Woe is me, the evil that I fear-
 ed is come upon me, had I feared, I had not fallen : O that I
 had been wise, had kept my watch, had stood upon my guard ; had
 been vigilant, had I thought, I had escaped all this danger : O
 how, be wise in season, and take heed of the fools, too late
 to twist.]

There is a tenderness of sorrow ; Sorrow is the melting
 of the heart, the stone dissolved, sorrow is the wound of the
 heart, and wound is tender, love is tender, and therefore Godly sor-
 row is the sorrow of Love ; you may call it a Love-sick-

Love is both the pain and pleasure of a mourning
 heart ; it is love that wounds, and love that heals ; it is both
 the sword and the oyl ; this sorrow hath its joy, the melted
 heart is the most joyful heart ; it is love that makes it sad, it there-
 fore weeps because it loves, and it is love that makes it glad.

too ; It therefore joys because in his sorrows its sees it
 'Tis love that makes the wound, the matter of this for
 being *love abus'd*, what hast thou done Soul ? who hast
 despised ? against whom hast thou lift up thy self ? thou
 finned, thou hast finned and hast thereby smitten and
 vex'd thy God that loves thee, and whom thou lov'st ;
 hast but one friend in Heaven, and earth, and him thou
 abus'd ; to pleasure thy lust thou hast pierced thy Lord,
 hast transgress'd his *Commandments* and trampled upon
Corruptions ; hast broken his *Bonds*, and kick'd at his
et's ; his *greatness*, and his *goodness* ; his *Law* and his
Love hath been despised by thee ; him who loved thee
 thou finned. Is this thy kindness to thy friend ? O vile
 grations, unkind unthankful, unnatural heart ; what
 thou done ?

Put all this now together, and you have the heart
 flesh which the *Covenant* promises, a *Tender Heart* ;
 heart that is tender of sinne and duty, that carefully
 sin, or is sure to smart for it ; that neither flouts sin
 duty ; that sayes not of the one or the other, 'tis but a
 one ; that can feel sufferings, but not fret at them, a *Zeal*
Conscience ; that will neither wink at sin, nor excuse
 sinner, that will not hold the sinner guiltless ; nor say
 the wicked, thou art righteous ; that will not be smitten
 but it will smite again, that will give due warnings,
 due correction, a flexible tractable heart ; that will not
 sist and rebel ; that sayes unto the Lord, what wilt
 have me to do ? and will not say of any thing, he
 have ; *any thing but this*. A willing, ductile heart,
 against nothing but sin, that a word from Heaven, will
 to any thing. An *Heart of Love* ; that bears good will
 the Lord, and all that he does or requires ; in which
 will lies, radically every good work ; that sayes not of
 duties or sufferings, this is too great, or of any sin, that
 nothing ; that would be any thing, or nothing ; So
 may be all. That would rather be displeased, than displeased
 that is not displeased where God is pleased. A *trembling*
Heart, that fears more than it sees, and flies from whom
 fears, whom fear makes to beware. A *melting Heart*
 mourning heart, that wounds it self in the wounds it

er to the Lord, and his Name; that can grieve in love,
 can love and grieve, where it cannot weep. In summe,
 an heart that can feel, that can bleed, that can weep; or
 least that can yeild and sloop, where it cannot weep, nor
 but little, that will easily be commanded, where it is
 sensibly melted, this is a soft heart. this is the heart of
 Th, I will take away the stone, and give them an heart
 flesh.

Oh what a blessing is such an heart! what a plague is an
 hard heart! oh what *prisoners* are the men of this world:
 prison under Sathan, in prison under sin, bound under a
 te, shut up under unbelief and impenitence: the hard
 art. is the iron-gate, that shuts them in that they cannot
 out. *Rom. 2.* Oh what an *hospital* is this world become:
 blind, and lame, and Cick, and creeples, and wounded
 aures! whence are all the calamities and distresses that
 fall them, but from the hardness of their hearts? the
 ne in their hearts breeds all their diseases, brings all their
 amities: hath blinded their eyes, and broken their bones,
 d wasted their estates: there is not one misery that befalls
 em, but they may write up over it, *this is the hardness of*
heart. Oh what a *Sodom* is this world become, for wick-
 eds as well as for wrath: what drunkenels, what adulte-
 s, what oaths, what blasphemies. & all sorts of monstrous
 s do every where abound! whence is all this, but from
 hardness of mens hearts! if you say 'tis from other causes:
 from unbelief, from ignorance, from impotence, from
 ptations; let it be granted: yet still 'tis from hard-
 of heart. They are wilfully ignorant, wilfully weak,
 fully run into temptations; they shut their eyes, and stop
 ir ears, they will not see, they will not believe. Oh what
 es do they sustain! how many Sabbaths are lost? how
 ny Sermons are lost? how many reproofs, counsels, cor-
 ctions are lost? a Gospel lost, and souls thereby like to be
 t. r ever! oh what *prodigies* are they become? under all
 s sin and misery? and yet merry, jolly, laughing, and
 ging, and sporting and feasting, and braving it out, as if
 hing ailed them. Feeling nothing of all that is come up-
 them, and fearing nothing of all that is coming. Warn
 H 3 them,

them, reprove them, beseech them, it is all but preaching a stone. It may be you have sometimes wondered, to see a company of Thieves in prison, to be Drinking and Carousing, and making merry, when they know that in a few days they must be brought out, and hanged. When thou wouldst die at these, wonder at thy self. What *bitter complaints* we sometimes here, even from the best of Saints! Oh hard heart, oh this stubborn spirit; I cannot mourn, I cannot weep, I cannot submit. *Isa. 63. 17. Why hast thou hardened our heart from thy fear?* Or why hast thou left us, or given us up to an hard heart? why hast thou not softened & humbled and broken us? thou hast humbled us, and we are humbled; broken us, and we are not broken; thou hast broken our Land, broken our Peace, broken our Backs, but the stone is not yet broken; oh for one breach more Lord, break our hearts, our hearts, let these be once broken; our streets mourn, the Cities of our Solemnities mourn, the walls of *Sion* mourn, oh when wilt thou give us a mourning Spirit?

Oh what sorrow-bitten Souls are the Saints, for want of sorrow! I mourn Lord, I lament, I weep, but it is because I cannot mourn or lament as I should; If I could mourn as I ought, I could be comforted; if I could weep, I could rejoice; if I could sigh, I could sing; if I could lament, I could live; I die, but my heart dies within me, because I cannot cry: I cry Lord, but not for sin, but for tears for sin; I cry Lord, my Lamentation cry, my Bowels cry, my Bones cry, my Soul cries, my Sins cry, Lord, for a broken heart; and behold, yet I am not broken.

The Rocks rent, the Earth quakes, the Heavens drop, Clouds weep, the Sun will blush, the Moon be ashamed, Foundations of the earth will tremble at the presence of the Lord, but this heart will neither break nor tremble; O for a broken heart! If this were once done, might my Soul have this wish, thenceforth my God might have his Will; what would be hard, if my heart were Tender? Labours would be easie, Pains would be a pleasure, Burthens would be light; Neither the Command nor the Cross would be any longer grievous, nothing would be hard but Fear, where art thou? come and Plough upon this Rock.

where art thou? come and thaw this Ice, come warm this dead lump; come and enlarge this strait spirit, then shall I run the way of his Commandments.

Brethren, how little, how very little of the Tenderness is to be found amongst the most of Christians? The sacrifice of God, is a broken heart; Oh how far must the Lord go and himself such a sacrifice? we do but cast stones up to him, when we lift up our hearts; it is a wonder, that our hearts as we carry do not break themselves; that our hearts weeps not; that if nothing else will do it, our hardness doth not make us relent; that we should so labour under, and complain of, and yet not be sick of the cure.

Broken hearts, yeilding and relenting Spirits, tender Consciences, Oh where are they? afraid of sin? tender of Transgressing? or mourning under it? when shall it once be? Lusts no more broken? our Pride, our Passion, our Envy, our Earthliness no more broken? So venturous Temptation, so bold on Sin, such Liberty taken Transgress, such Mincing, and Palliating, and excusing Sin, as we find: Is this our Brokenness? we are tender, true; but of what? of Dishonouring God, of abusing Grace, of neglecting Duty, of defiling Conscience, of bounding of our Souls? No, 'tis of our flesh, that we are tender; tender of Labour, tender of Trouble tender of our Chastities, of our Credits, of our Names and Reputations, tender Shoulder, a tender Hand, a tender Foot; they can do nothing, nor do nothing; nothing can touch our flesh, nothing can touch our Idols, our ease, or our Estates, as we think, and smart, and are put to Pain: God may be smitten, and we feel it not; the Gospel may be smitten, the Church may be smitten, Conscience may be smitten, and it moves not: We can fear an affliction, fear a reproach, Oh how we so much fear a Temptation, or a sin! we cannot want Bread but we feel it, we cannot want Cloathes, or an house, or a Friend, but we feel it; We cannot want our sleep, our quiet, our Pleasure, our Respects from men, but we feel it, any thing that pinches upon our Flesh pierces our heart. We cannot pine, or languish in our Bodies,

but we feel it ; a Feaver, or an Ague, or a Consumption Dropſie, or any bodily ſickneſs ; Oh it makes us ſick at heart, a froward yoke-fellow, an unthrift ſervant, an ill neighbour, a ſcoffe, a ſleight cannot be born ; but Oh ! how much can be born, while our fleſh will bear nothing ? Oh ! can Conſcience bear and never complain ?

Chriſtians conſider, when our fleſh muſt be thus tended, never come of it ; muſt be tenderly fed, muſt have ſoft ſleep, ſoft Lodging, ſoft uſage, deal gently with it, though maintain it, Conſcience muſt be racked, and wracked and vexed.

When our Wills cannot be croſſed ; our appetites cannot be denied, but a tumult follows, the Soul is in an uproar ; and Conſcience mean while, muſt be denied, rated, and muſt go into ſilence.

When the Word works no more, when the principles are not received ; the power of it is reſiſted ; when the Word works no more ; when our ſtripes make no ſign, when the ſlashes on our backs fall all beſides our hearts ; when the ſtripes remain ſo vain, and ſo wanton ſo wilful, and ſo carnal and earthly ; after the Lord hath been preaching, and whipping of us into a better frame, when we ſtand upon our feet, and keep our diſtances ; our animoſities, our heats, and high ſpirits, our cenſurings, our quarrellings one with another, Chriſtian with Chriſtian, Profeſſour with Profeſſour, and the Lord hath been beating us together, to make us ſweet and all to learn us more Humility, and Charity ; Is this our brokenneſs ? is this our tenderneſs ? when upon any Lords rougher dealing with us, ſpitting in our faces, throwing us on our backs, trampling us in the dirt, we are yet more brought on our knees ; Is this our brokenneſs ? when the Lord hath been awakening us out of ſleep, putting ſpurs and goads in our ſides, to quicken us on our way, calling to us, *Arise ſleepers, put on ſtaggards. ſtir up your ſpirits mend your pace.* I will not be put off as I have been no more, ſuch loitering, and idling, and trifling, and halting as hath been ; I muſt have other manner of ſervice, other manner of praying, and hearing and walking, and working, than hath been ; be zealous, and amend, more labour, more care, more watchfulneſs, more activity, more of Spirit

and Soul of what you profess : when the Lord hath thus goading, and spurring us on, and though our flesh yet our hearts will not feel, nor answer the Goad or ; Is this an argument of tenderness ?

When great duties are little, and lesser are none ; when sins are infirmities, and little ones are nothing ; when and defrauding, when false weights, and false wares, false dealings ; when defaming, back-biting, tale-bearing, reviling, do stand for little more than cyphers ; when fellowship, and familiarity, with evil men in their sins ; when compliance with, or connivance at their wickedness ; when sinful courtings, and complementings of such, to the thing them, and hardning them in their wayes, do pass for civilities, and civilities ; when frothy, wanton discourse, and communication ; when scoffing and making a sport at the infirmities of others ; when sinful vain jesting, rather Conscience than wit must be deny'd ; when these pass for our ornaments, rather than our evils. Where's our tenderness ?

When upon the auditing of our accounts, the examining Books, and reckoning up our scores ; where a Talent is lent, we bid conscience take thy Bill, and write down a hundred ; where twenty or an hundred sins to be reckoned, we take thy Bill, and write down ten or but one, and that a score, when we are so free in *multiplying*, and so false in *bringing* our iniquities ; where's our tenderness.

Well Christians, the Lord hath promised a tender heart, to make these stones flesh ; and something possibly is done already upon you, towards it ; O let this sad sight now laid before you, this view of what is wanting, have some *influence* on the making it up ; let the sense of *no more done*, work that is yet undone ; as is said before, let your unbrokenness break your hearts ; let the stone that yet remains, make your hearts to bleed. If you yet feel no more, may you at least feel that you feel not.

CHAP. XIII.

An Heart to love the Lord.

IV. *AN Heart to love the Lord. Deut. 30. 6. The Lord God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with thy soul.* Love is the Soul of the new creature; the nature of the Soul with God. He that hath most of God, is a Christian; and he that hath most of love, hath most God. God is love.

In the opening of this love to God, we shall consider

Its { Object.
Act.

1. Its Object. The Object of Divine love is God. He is good, and good is amiable. God is *all good*: There is *none good but one, that is God*. God is essentially good goodness in the abstract; he is infinitely excellent, he is all perfection. In this one Attribute, all the rest of the Attributes of God are included, and this in each of them. However the Scriptures, speaking to our capacities, describe God by his glorious Attributes, in several and distinct notions; in each one all are included; each one is infinite, and imperfection is essentially all perfection. God is originally the fountain and pattern of all that moral good that is in creatures; he is bountiful, and gracious, ready to do good; and he is the felicitating end or the blessedness of the soul. The goodness of God to his creatures, according to its different respects to them, hath its different and various appellations. As it is freely bestowed, it is grace: as it respects them as *needy*, so it is bounty: as in *misery*, so it is mercy and compassion: as *provoking*, so it is patience: as it intends their good, so it is love: as it answers both their necessities and capacities, so it is all-sufficiency. All these his bounty, mercy, compassion, patience, love, all-sufficiency, all these are in one word his goodness, and goodness called love. The Object of this love is God. Particularly,

1. God in himself.
2. God in Christ.
3. God in all the things of God.

God in himself, as he is infinitely excellent, (as before) worthy of all love. God is to be loved in himself, and himself, for his own worthiness. God is good in himself, therefore to be loved for himself.

God in Christ. In whom alone, considering us as sinners, he is said to be good to us.

There is a four-fold incentive of Love.

Perception.

Proportion.

Propriety.

Possession.

Perception; or the apprehension or understanding of an object to be loved; we must know before we can love; God cannot immediately be seen by mortals; he shineth in light but that light is to us invisible. Christ is the Son in which this glory may be seen. We can not see God through a veil of flesh, in the face of Jesus Christ. 2 Cor. No man hath seen God at any time, but the only begotten of the Father, who is in the bosome of the Father, he hath revealed him.

Proportion. And there is a double proportion requisite.

1. In respect of quantity, there must be sufficiency.

2. In respect of quality, there must be suitableness.

God himself is proportioned to us, consider us as rational creatures, and in our state of innocency; is both a sufficient and a suitable good; but God in Christ only, being considered as *degraded creatures*, in a state of sin.

God in Christ, is a God of pity, and compassion to us; a God of clemency, a God of mercy, with whom is plentiful redemption, pardoning iniquity, and passing by transgression; loving our low estate, loving us and pitying us, loving us and pardoning us; loving us and washing us, loving us and saving us from sin, and from the wrath to come. And such love is the flame that kindles love; love breaking forth out of a cloud of wrath and fury, and displeasure; abused love, provoked love, yet forgiving love; to whom much is forgiven, they will love much.

3. *Propriety.* What's good, good for us; and [our] good, that carries our hearts. We most love our own because we most love our selves. Our love to God is kindred from our due self-love; there is a *sinful* self-love when either we love that for a self, which is not ourself; or when we love our flesh and fleshly interest; or when we love our selves inordinately, more than God, and God more than our selves; and there is a *lawful* self-love; when we love our selves, in the Lord, and for the Lord. and the more we love our selves, the more is the Lord loved by us; and the more he is our own, the more love he hath. Now in Christ the Lord is [our] God. Our own God; even our own God. Phil 6. God thou art [my] God, and I will praise thee. Thou art my God, and I will love thee.

The Lord is God, and we therefore love him; the Lord is gracious, merciful, and we therefore love him, yea, and we love him, whether he be ours or no; but when both meet, God and our God; he is good and our good; gracious, merciful, all-sufficient, and all this to us; hence is our love made perfect in us.

4. *Possession*; we can love a distant, an absent good, good that is only possible; there's love in hope; but by much the nearer good is to us, (that is really so, by so much more attractive and acceptable it is. 'Tis then most in our hearts, when 'tis most in our hands. Indeed those things we have only *speciem boni*, that are fancied good; or those that are *finite* good; and good over-rated; that are just better than they are, are loved most at a distance; but when they come to hand, we see our mistakes. But which is what it seemed; much more, that which is about our thoughts, beyond our expectations, *infinite* good, by much the nearer, it is ever the dearer to us. All good is most valued, (at least by carnal hearts) at a distance; they promise themselves more contentment in it, than it can pay them; their possession is their disappointment. When they lusted, they Idolized, they adored; but when they tasted, and eaten, it comes out at their Nostrils. Or else sit down, with the shame of the disappointed; they are either surfeited, or an hungry still. Is this all? all you can have of me & all the pleasure, and comfort, I shall have of you?

speculation of Delight, and Satisfaction, come to no more
 Miserable Comforters are you all! possession
 fruition is the proof of all things. And vanity proved,
 self loved. But God being an all-sufficient, incom-
 mensurable good; by how much the nearer to us, by
 much the more he is ours, by so much the more
 prize and love, because now we find (when we have
 we enjoy him) that before, *the one half was not told*

Now in Christ, we have not only a propriety in God, but
 a degree, a present possession. *He that hath the Son, [hath]*
the Father also. We see his light, we feel his love, we taste of
 goodness, we enjoy his presence, we have God with us,
 we have God in us, we have fellowship with him, he dwells
 in us, and we in him, and hence we love, and herein we
 see.

In all the things of God, in his Word, Ordinances, Sab-
 baths, Saints, in graces, duties, in all his wayes, the Saints love
 and love his word, 'tis God in the word they love; they
 love God, and they love Ordinances, and Sabbaths, and
 works, and all the dispensations of God, and it is God in
 all they love, they see God in every thing, and they love
 where ever they see him. They look on all these things
 with another eye, and therefore embrace them with another
 than other men.

The Saints love to the things of God, is their love to God: for
 God in them (as was said) that they love, their love to them is
 directed either on,

Their { Participation of God, or,
 Relation to God.

And you may say they love the things of God, because
 they are,

The Off-spring }
 The Images } of God,
 The Chariots }

The things of God, are the Off-spring of God, as the
 things are born from above, so all the things of God, are
 born from above, and therefore may also
 be called as the Apostle styles them, *τὰ ἄνω*, things above,

Phil. 3.

Phil. 3. 1, 2. *If ye be risen with Christ, seek those things are above, set your affections on things above; things above and the things of God, come all to one, whatsoever is God, & belongs to his Heavenly Kingdome, is divine, & heavenly; and he that loveth him that begets, therefore those which are begotten, and whatsoever proceedeth from*

2. *The Word and the Saints are the Images of God, the Father, and impression of God are upon them; the Graced Saints & the holy truths in the Word, are the very face of God who is full of Grace and Truth, and this is their Rule, love and love his Image.*

3. *The things of God are the Chariots of God. He makes the Clouds his Chariots, makes also his Word, his Ordinances, and his Ministers, his Chariots, where he rides down into those lower parts to give the world a living. When Ministers come, and the Word comes down, God comes down in them to visit his people; as 'twas of Paul, so 'tis true of Apollos, and Cephas, and all the preachers of the Gospel, they are chosen Vessels to bear his Name before the Sons of men; and as they are the Chariots which God comes down, so are they also the Waggon which he hath sent them, to fetch them up to himself; The Saints send up their hearts in their Duties, their hearts in their Prayers in their praises unto God. Old Israel's heart leap'd, when he sent the Waggon which Joseph had sent. Ob what love doth the Psalmist express, to the House and Court of the Lord! O amiable are thy Tabernacles! I was glad when they said unto me, Let us go up into the House of the Lord. He was glad to go thither, because thence he hoped to be carried higher, from Mount Zion here below to Jerusalem which is above.*

It's the Duty, and the delight of the Saints to be ascending Heaven-wards, they are dead with Christ, they are risen with Christ; and 'tis not as they would with them, but when they are ascending up with Christ, they are dead with Christ. Repentance and Humiliation, they are risen with Christ. Faith and Sanctification, and they ascend with Christ, by Love and holy Affection; this is their Chariot of fire, a Chariot, with a Chariot, that through Duties and Ordinances rides up in its own flames to the God of Love.

If you will, the Ordinances of God, are our Jacobs
 reaching from Heaven to Earth; by which, Angels
 and Souls ascend, God comes down, and hearts go
 up, and Blessings come down; thou hast not
 what an Ordinance is, what Prayer means, or
 what means, or Sacraments mean, that hast not seen
 coming down, nor felt thine heart ascending by them;
 that hath felt this, will say, Here let me dwell; let others
 where they will, amongst their flocks, amongst their
 beds, or at their cups, amongst their Har-
 bor in their houses; *It is good for me to be here.*

Wonder Christians, that carnal hearts are such stran-
 gers to the World, can so well fit out at Duties and can want
 ordinances; Preaching and Praying, and Sabbaths, they
 spare, and not feel their want, what wonder? What is
 given to Earth? What is God to Flesh? these Chariots
 would carry them away from their Gods, carry them out of
 their own Country, into a strange Land, where they have
 no possession nor acquaintance; But oh! what a sad
 condition is it, that Saints should go up so often into the Cha-
 riot, and yet be gotten no nearer home, that they should be
 so much on the Earth, that have been so often mounted
 Heaven; that those hearts should still be on the dung-
 heap, whose feet are so often on the Mountain of the Lord;
 that the Waggon should be so often sent down, and go up
 again; scarce an heart sent up in them; yea, that they
 should be so far from God, when God is among them.
 What's your love, Christians? how is it that it is still be-
 low? what have you here? your City is above; your home
 is above, your God, your Jesus, your Treasure is above:
 now is it, that where your Treasure is, your hearts
 are also? hear from God, and not God with the messen-
 gers; send up to Heaven your eyes, your hands, your Prayers,
 your complaints, your promises, and still leave your hearts
 below? send up hearts to Heaven, and let them return a-
 gain down to this Earth? remain Earth, and Flesh, and
 Vanity, after so much converse or pretence to it,
 the holy God of Spirits? lovest thou God? when thou
 goest so often go where he is, and not care to see him? or if
 thou meet him, canst let him go without a blessing? or if he
 bless

blest thee, canst go presently and exchange thy blessing for a mess of Pottage? canst lose a duty in a day for the comforts and revivings of a Sermon, of a Sacrament, Sabbath, in an hours carnal converse in the world? do we love our God more, certainly we should be more with him, and to better purpose. His meetings would be more precious, and the fruits of them more lasting. We should not go away without his blessing, nor throw it away when we had gotten it.

Thus much for the object of Love.

2. Its Act. Love is a natural Affection. The love of God, the Souls clasping or closing with the Lord. It is the expansion going out of the heart, in its strength, after God, the uniting, knitting of the soul with God, with a complacency and acquiescence in him.

There are three things included in this love.

1. The strength of the heart making out after God. That which is commonly called our *amor desiderii*, or our love of desire, the breathing, or thirsting, or painting of the heart after God, *Psal. 42. 1.* The hearts working Godward with its might; loving him above all things, desiring him above all things; and that both intensive with the greatest vigour and intention: and adequate as its complement and adequate Object. God is its All. *Whom have I in Heaven but thee, and there is none upon Earth that I desire but thee.*

2. The uniting of the Soul with God. Our cleaving to God. By love heart cleaves to heart, Soul cleaves to Soul. *Isa. 53. 6.* of Shechem, *Gen. 34. 3.* that his heart clave unto Dinah. He loved her with his heart, she was gotten into his heart, there his heart holds her. *Acts 11. 23.* Barnabas exhorted the Church, that with purpose of heart they would cleave unto the Lord. It is the knitting of the Soul with God. *1 Sam. 1. 18.* That the Soul of Jonathan was knit with the Soul of David, and Jonathan loved him as his own Soul. *Gen. 44. 30.* to express his tender love to Benjamin, 'tis said, his life was bound up in the lads life. Of the multitude of believers we read *Acts 4. 32.* that they were of one heart and of one Soul. Their love had knit them into one. By love we are one with God, and he with us.

e souls willing of God, as I may so speak. Willing
 God to it self, and willing it self, and all to God. All
 ses, all honor, all blessedness to him. Be thou mine,
 d; nothing less, nothing else. Be thou mine, I need
 ess, I desire no more. Let me be thine, be to thee,
 or thee, thy servant, thy sacrifice, or what thou wilt;
 let all mine be thine; mine heart, and my hand, and
 tongue, and my time, and mine interest. Let all
 be to thee; thy Heavens and thy Earth, with every
 on, with every creature in them. Let every heart, e-
 mouth, every limb, every creature be a praise to
 Lord. *Let the Lord live, and blessed be my rock; let
 God of my salvation be exalted.* Let every knee bow,
 every tongue confess unto God. This is the *amor u-*
is, our love of union, as 'tis called. And 'tis the
 t, the very essence of saving-love, wherein are inclu-
 both our accepting of God, and our surrender or re-
 ation of our selves unto God. *Amor non est nisi do-*
manis in a natum. And our wishing and willing
 glory, do minion and blessedness to him. And so here
 is our *amor benevolentia*, our love of benevolence.
 these may be included in that opening of the heart,
 tion'd *Acts 16. 14.* It's there said, that the Lord
 ned *Lydia's* heart. The heart is then savingly open-
 when it freely sets out it self upon God, all its
 ams run in to the Lord; and when it takes in, and
 es down God into the depth of the soul. The heart
 opened to the Lord, when God is come in, wil close
 in him. Abide with me; thou hast entred upon thine
 itation, oh let this be thy dwelling for ever. Onely
 must be farther added, that with God it takes in all
 gs of God; his Word, his Ordinances, his Wayes;
 all his Dispensations: With his Love, his Laws;
 his Comforts, his Counsels; with his Counsels, his
 rections; with thee, I accept of all that's thine; both
 yoke and thy cross, thy self, Lord, thy love Lord, and
 at thou wilt with thee.

3. *The soul's taking pleasure, and taking up its rest in him.* This is call'd our *Amor complacentia*. Where love, there will be a delightful stay or immoration of mind upon God. *Ubi amor, ibi oculus.* The object dwells in the eye; we are still looking where we love. *Amor est ubi amat.* When I awake, I am still with thee; thine thoughts are, of him is his meditation all the day long.

My meditation of him shall be sweet. He that loveth dwelleth in God. *I will dwell in the house of the Lord ever.* And why there? why there his God dwells, and therefore there his soul takes up its dwelling. There is so an acquiescence of the heart in him. *Return unto rest, O my soul.* But this is not felt, till love hath obtained: Till the soul feels it self to love, and to have what it loves; to love, and to be beloved; to accept, and to be accepted of God. When it comes to this, then have enough. *I am my beloveds, and my beloved is me.* And here is the sweetness of Religion, the marrow and fatness of godliness, *the pleasure of love*: When I love, I can rest; when I can rest, I can rejoice; when I love my self to love, I know I am beloved; and then what is there wanting? Where love is a stranger, joy is unknown; we can never take comfort in any thing, but that which we love. When take we pleasure in eating, but when we have meat that we love? What is a friend or a wife, or a child, when we love them not? What society or communion, where love hath not first made union? *can two walk together except they be agreed?* A little comfort sure; they would be better pleased, were they parted asunder. 'Tis love that is the pleasure of our lives. 'Tis love that makes Heaven sweet, where we shall have our fill of joy, because there we have our fill of love: Heaven would be no Heaven, if himself could not be the joy, if he were not the love of his Saints. What bitter draughts will love sugar? sin, lusts, and all the filth of the flesh, are sweet morsels

al hearts; 'tis meat they love; God is nothing, Christ
 nothing to them; *What is thy beloved more than other*
meats? Religion is a bondage to them, holiness a wea-
 ds; not the labours only, but the joys of the Saints
 empty and unfavoury things; *there are no feasts but*
feasts. Love is both the *best dish*, and the *only sauce*
 every dish; 'tis the best dish; he that feeds on divine
 e, will never complain of a short meal; and 'tis the
 y sauce for every dish; 'tis but unfavoury meat that
 not seasoned with love; we may a little change the
 verb, *love is the best sauce*: Be the meat never so
 ellent, it will not relish if it be not loved. Love will
 ke any thing down. When it puts such a sweetness
 o sin, that even death and hell will down with carnal
 ts for its sake, oh what a feast will love make of ho-
 is and glory! get love to Christ, love to Religion,
 you will never demand, *Where is the blessedness?*
 ere is the sweetness?

Love will sweeten both the comforts and the exerci-
 of Religion; 'twill make duties sweet, yea, and suf-
 ings sweet: there are two things that are naturally
 et to love,

To please. To praise.

He that loves, will *please*, and observe whom he
 es: How careful are such to watch themselves, that
 y grieve not their friend? what study does love put
 m upon, to find out what's grateful and acceptable?
 ceptible looks, acceptable language, acceptable en-
 ainment; what wilt thou Lord? what wilt thou
 re me to be? a servant? a door-keeper? a servant of
 ants for thee? I will be nothing but what thou wilt,
 y thing that thou wilt have me. What wilt thou have
 to do, Lord? Let me know thy will, appoint me my
 rk. *O that my wayes were so directed, that I might*
up thy statutes. What wilt thou have of me? wilt
 u have mine Idols, mine ease, or mine honor, or my

pleasure, or my house, or mine estate? wilt thou have mine *Isaac's*? is there any thing dearer to me than this, that might be an offering to the Lord? wilt thou have my liberty or my life? behold all is at thy feet; can keep back nothing thou callest for?

Hence love is said to be the *fulfilling of the law*; there is in this good will, radically every good work. It would *walk worthy of the Lord unto all pleasing, being fruitful in every good work*. Love is generous, it would do great things, noble things; what shall I do for him whom my soul honors? Oh for a gift that might be worthy of him, but I have nothing, my goodness extendeth not to the Lord; it would give more than it owes; but where it cannot be so, where it cannot be generous, yet it would be just; it would level all accounts, and pay all debts; love would have nothing but love owing. It would give to all that is due; it would not dye in the debt of a servant, of a stranger, much less (could it help it) would it defraud from the God of glory. That's the daily charge of love, *pay what thou owest*. Its receipts and returns are a pleasure to it; any thing that comes down from Heaven, and every present it has to send thither, is a joy to love. There is the message that both speak, *happy soul, thou loved and art beloved*. It catches at all opportunities to set up Messages of Love, and knoweth no fitter Messenger to send by, than by the hand of Duty; every duty is dispatched with this superscription, *The tribute of love*.

Love is the *spring* that sets all our wheels a going, the *womb*, in which all our works are formed; the fire in the heart, that vents itself in our words and ways. *The heart is kindled; then spake I with my tongue*. Love is to a Soul what *malice* is to Satan; that which gives force to all his workings. Satans temptations are called *fiery darts*; this, not only because they are *headed*, and barbed with fire; as poysoned arrows, they burn where they hit; but when set on fire, they set the soul on fire; burning

and wickedness, but because they are *winged* with fire, forced with fire; the bullet is *fired* out of the Gun, thence it flies so fiercely. 'Tis the malice of Satans art, that fires out all his darts. What malice doth with an, that doth love with Saints. It sets the heart in a me of holy zeal and activity for God, Jer. 20. 9. *Thy word was in me as fire,* (it hath kindled a fire there) *I weary with forbearing.* An heart of love is weary, of action, but of idleness. *Weary with forbearing,* with doing; never weary of doing much, ever weary of doing nothing. *O God, my heart is fixed, my heart is fixed,* saith the Psalmist, *I will sing and give thanks,* we will add, O God, mine heart is *fired*, my heart is *fired*; there's a flame kindled; mine heart burneth in desires and zeal for thee; and where love hath set heart a *burning*, the heart will set the hand a *working* the feet a *running*.

He that loves, will praise whom he loves. Praise comely, and praise is a pleasure to the upright in heart. the delight of love, to be speaking of the perfection of the virtues, of the beauties, of the excellencies of our beloved. • The Spouse in the Book of *Canticles*, whose whole language is all love, her heart is so full, that her lips overflow with the mention of the excellencies of Christ: *My beloved is white and ruddy, the chiefest among ten thousand:* His head is fine gold, his eyes are like eyes, his cheeks a bed of spices, his lips are like coral, his hands are gold-rings, his legs pillars of marble, his countenance excellent, his mouth sweet, yea, he is altogether lovely; this is my beloved, and this is my Beloved, O daughters of *Jerusalem*, Cant. 5. *Who is a like unto thee, glorious in holiness, fearful in praises, doing wonders?* Great is the Lord, and greatly to be praised in the City of our God. Thy mercy, O Lord, is in the heavens, thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains, thy judgments

are a great deep. How excellent is thy loving-kindness, O Lord? therefore the sons of men put their trust under the shadow of thy wings. I will speak of the glorious honour of thy Majesty, and of thy wondrous works: the Lord is gracious, and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his mercies are over all his works. Let all thy works praise thee, O Lord; let thy Saints bless thee; let them speak of the glory of thy Kingdom, and talk of thy power; let them abundantly utter the memory of thy goodness, and sing of thy righteousness. O my God, thou art all goodness, all grace, all glory: O let thy servants praise thee all praise. Let this heart be an altar, and every voice a sacrifice; let this mouth be a trumpet, and every voice a Psalm; let my breath be as incense, and every man a censer. Let all that is within me, my soul, with all my powers; let all that is without me, my body with all my members, shout for joy, and sing forth the high praises of God. This is the voice of Love.

And now you have another excellency of the heart laid open to your view; *Love*: An heart to love.

Christians, prize this precious grace; prize it, and will write down this word also, among the great and precious Promises; and if you would prize it aright, prize your estimate of it from its *worth*, and its *want*; as we prize Jewels from their

Excellency.

Rarity.

1. Prize it according to its *worth* and *excellency*. Why, what is the worth? Cant. 8 7. If a man give all the substance of his house for love, it would be counted as nothing. The whole world is not of that value, to be sold for a price for love; no, it must come by gift, it's not to be bought for money; love is worth as much as a

that's more than all the world. *What shall it profit a man to win the whole world, and lose his own soul?* Love is much worth as *all Religion*; 'tis the soul and the substance of all Religion; all the Graces, the duties and exercises of it; are only valued according to the love which is in them; What is knowledge, faith, hope, patience, without love? what is prayer, fasting, alms, with-
out charity? They are worth nothing, shall I say? nay they are nothing; if I had all knowledge, and all faith, and all prayer, and all labour, and all suffering, and had not charity, I were nothing. Love is worth as much as *Heaven* is worth, as *Christ*, as *God* is worth to us. God is love, and God is not, if love be not in us. What thou prize thy substance? Is thy house, or thy money, or thy lands, any thing to thee? Dost thou value thy soul? Is Religion, is Heaven, is Christ, is God himself, of any account with thee? Then prize the love of God; without love, God is no God to thee, Christ is no Christ to thee, Heaven is no Heaven for thee; better thou hadst no soul, no being than no love. Prize the love of God, prize and seek, prize and love; pray as for thy life, as for thy soul, as for thy everlasting Kingdom, *Lord, let me love thee*; Get love, and thou shalt get all; love, and thou wilt be holy; love, and thou wilt be humble; love, and thou wilt be fruitful; love, and thou wilt please, praise, and enjoy thy God; love, and thou wilt fear, serve, suffer and dye for him; love, and thou shalt live; prize love, prize it according to its worth. And

1. Prize it according to its *rarity*. Things excellent are rated something the more for their scarcity; scarcity raises the Market, the Word of God was precious in the days, *1 Sam. 3. 1.* that is, when there was a Favour of the Word, when there was no open Vision: O how the love of God as precious as 'tis rare! What a worthless carcass is the Religion of many Professors?

what's become of the soul of it? Oh! we freeze our Duties, we freeze in our Devotions, we are all frozen out of them all; if we have a Sacrifice what fire is there to offer it up? *The God that answers by fire, let him be God*, said *Elijah*: the heart that is by fire, that ascendeth in fire, let that be the habitation for God: *Behold the wood and the fire, but where is the Lamb for the Sacrifice?* We may say, Behold the wood and the sacrifice, but where is the Fire to offer it? Our Spirits have taken a cold, the chill of them appears in all our duties. *Rabbi, where dwellest thou?* Let us ask where dwellest thou? Zeal of God, where is it abode? how many houses must we search? how many hearts must we walk through, ere we find thine habitation? The Apostle tells the *Romans*, *Rom. 10. 2. that they have a Zeal of God, but not according to Knowledge*; we have the Knowledge of God, oh! where is the Zeal? *the Zeal of thine house*, says the Psalmist, *bath eaten me up*; but is not that eaten? The house hath burnt up the fire, or if there is any fire left, is it not strange fire? not the fire of love, but of lust, of pride, of covetousness, or that wildness of envy and contention that heats our Spirits? *Jesus* set on fire against the house of *Ahab*; *Come see my house for the Lord of Hosts*. That fire was fury, not love; if 'twas love, 'twas self-love; not the love of God that made all that flame; such hearts are like the burning tongue, *James 3. set on fire of Hell*. Such heats come not from above, but are earthly, sensual, devilish: we freeze still, while we thus fry; our preter-natural have extinguished the super-natural.

O! how little kindly warmth do we find in our Spirits? do we feel our hearts working upwards, ascending in our flames? we all pretend to love, but consider, are our hearts making out in their strength?

? We wish well to his Name and Interest, we
 he were ours, we wish our selves his: O! if wish-
 were loving, what Christians should we be? But
 the Kingdom of God suffer violence? who are
 that so run, as if they would take God by force,
 Heaven by force? The Kingdom of Heaven
 offer violence if it will, and take us by force; but
 little violence doth it suffer? We say, we love
 ; but is there not something else we love more?
 desire to be holy, but is there not something else we
 re more?

Oh how few hearty friends hath Christ in the world!
 how little love from these few? so little, that we
 not tell our selves whether it be any thing or no-
 g; how hard are we put to it? What a narrow
 ch must we make? how many arguments must we
 sult? how many marks must we consider, e're we
 prove we love him? and yet at last are still in doubt
 ether we love him or not.

When we love our carnal Friends, our Wives, our
 dren, we can feel that we love them; when we love
 Ease, or our Estates, or our Liberties, we can feel
 we love them; but our God, we cannot tell whether
 love him or no: How few of us can boldly make
 appeal to him, *Lord, thou knowest that I love*

Oh how many wounds doth Christ receive in the
 se of his Friends! how many sleighs must he put
 how often when he hath sate down in his own,
 the highest) Room, have we said to him, *Give*
man place: Give this Friend, or this business place;
 so made him take the lower room?

How hath he, when he hath come to our doores,
 s Love hath often brought him thither) how
 hath hee both stood, and knocked, and called,

opens

open to me my Love, my Sister; and there been many stand and wait, when strangers have been gotten in, taken up all the rooms? The World can never come out of season, but Christ is fain to wait his seasons, yet he can find us at leisure; if there be any other going with us, our Lord must wait; *Go thy way for this season when I have a convenient season, I will send for thee*; often have we agreed and appointed to meet the Lord at such an hour, in our Chamber, in our Closet, to have converse and communion with him in duty; and if any thing come in to carry us another way, then perhaps *I pray thee have me excused*; or, if we do keep our time, and shut in our selves with the Lord, and sit down to duty, what a multitude of thoughts presently begin knocking at our doors? and away our hearts go presently with them, to the ends of the earth, and leave nothing but our carcase behind with the Lord. O that our love stronger, our cries would be louder, and we could drown the noise of these knockings, that they would not be heard nor heeded, it would command silence to every impertinent thought. I charge you, O Daughters, you stir not, that you disturb not my Beloved, and my Soul; more love would command their attendance on the work of the Lord, would gird up the loins of the mind, and gather in all its scattered Messengers: *Call ye powers of my soul, come and do you home, come and help in the service of my God.*

Oh! at what distance are we content to live from the Lord, sometimes for many days together? Our Father and our God are grown strange, and yet we can be merry and quiet; we can be without the presence of God, and yet never miss it; not a smile from his face, nor a look of love from us to him, and yet no trouble follows: The Sun may be eclipsed, or under a Cloud, and yet no darkness upon our Spirits; we do not walk in darkness when we have no light; sorrow and sadness is

from us, as God is from us; we can warm our selves
 in our own fires, and rejoice in the light of our own
 lights, as if these were the Sun; we can do as well in
 the night, as in the sun-shine; day and night are both alike
 to them: The Children of the Bride-chamber do not Fast,
 but can Feast and make merry, when the Bridegroom is
 absent from them; their carnal contentments they can
 shift with, to supply the room of their Lord.
 Do we not sometimes go where our Lord feeds, and
 yet find him? go to pray, or go to hear, or go to a
 conference, and the Lord never meet us there, and yet
 return well enough satisfied? When we thus want
 communion with God, and [can] want it; where's our
 love? what love is that which can so well bear the ab-
 sence of her Beloved? Call me no more *Naomi*, plea-
 sant; but call me *Marah*, bitter; *I went out full, but I*
am empty: Full of Grace, full of joy, because full
 of the Lord; but behold all is gone, my Husband is lost,
 the Lord is departed from me: Call me no more *Naomi*,
 but call me *Marah*, for the Almighty hath dealt bit-
 terness with me, hath hid his face from me; for these
 things I weep, mine eyes, mine eyes run down with
 tears, because the Comforter that should relieve my
 soul is far from me; such are the tears of Love for her
 absent Lord.

Oh how little Conscience is there made of bestowing
 on the Lord, which we have bestowed on him! We
 give and take; we pretend to have given all to God; but
 yet we are not often taking away what we have given, and
 bestowing it elsewhere? Love would have all we have,
 and give it into God, and would have nothing run besides;
 oh what waste is there made of our time, of our
 strength, and other Talents, which were they well husband-
 ed would come to much, and be given to the Lord!
 How many dayes and hours run out, and no account
 taken of them, on what, or on whom they are consum-
 ed.

ed; when our eyes, and our ears, and hands, and toes, which were made for God, the Devil and Lust must often have the using of them; when back and belly, friends and companions, must carry away what should be spent on God and Souls; when what should be allowed for Religion, and Charity to have the spending of, must be at the disposal of Pride, Prodigality, Gluttony; when our Prayers, our Fasting, our Preaching and hearing; all our Duties must become sacrifices to our Lust, our Idols are suffered to devour the Sacrifices of the Lord; When our pride and fleshly lusts must have the offering, and eating of our Sacrifices must make our Prayers, and preach our Sermons, keep our Fasts, and give our Alms, and wear the crown and honor of them as its own Crown; When God is thus robbed, and we let the thief run away with all, is never pursued or questioned, oh! where is our love?

Oh! how little pleasure do we take in the Lord! What a weariness is it to us, to wait upon him? how are we when we come [back] from the house of the Lord? When we come off our knees, come out of Closets? When the Sabbaths are gone, and the new Moons are over, and we make our returns from Heaven to Earth? How much Work have we to keep our hearts by the Lord? How do they sink away ere we are aware? And whilst we are in his presence, how seldom do we rejoice in his presence? What hungry men make what jejune feasts do we make before the Lord? We relish not his Dainties; his Wine is but Lees, his Mellow and his fat things, are but leanness to our Souls. A little love would sweeten every drop, would season every morsel that comes from his Table; would make every Fast to be pleasant bread: We feed upon the Dish or the Trencher, and not the Meat; on the Bone and not the Marrow; Ordinances, and the External Exercises of Religion, are but the bone, or the skin

dish; it is God that is the Kernel, the Marrow and
 is. How little Communion have we with the
 in our approaches to him? And how little sweet-
 owe find in the little we have? Communion is
 measure of Love, and Love is the Sweetness of
 union. Now I am where I would be. O! how
 le are thy Tabernacles? Very pleasant art thou
 O Lord; that is the voice of Love. Had vve
 love, vve should be more spiritual; and spiritu-
 gs vould be more grateful to spiritual hearts: Di-
 ove is like the fire, it rarifies and changes hearts
 its own likeness, and then there's sweetness; O we
 rnal, and that's enough to evidence, that there's
 of the love of God abiding in us.

Consider these things, and you will see that love is a
 ; there's but little true love in the world. O prize
 ve of God; let its vvant make it prized; shall it
 rare, and yet so cheap? prize it, and press on af-

What do these hearts belovv? are they not still be-
 ? so cold, such clods of clay, and yet above? so
 al, so sensual, and yet in Heaven? so hungry, and so
 dy in sucking the juice of this earth, in taking in its
 ures; so busie in digging out the Wealth of the
 Earth, and searching for its treasures, [hearts] so bu-
 is vvay, and yet not here? how canst thou say, I
 vwalking vvith the God of glory, vvhen thou art still
 shipping the gods of the Earth? How canst thou
 this heart *is risen, it is not here*; vvhen it may be said
 ee, *Behold the place where it lyes*; it is still in the
 in the ridges and furrows thereof; it is still in
 Mines, in the heart of the Earth, see the place
 re it lies: We sov v our hearts vvith our Seed; vve
 them down to dig in the heart of the Earth.

But

But what do these hearts below ? *Sursum corda* lift you up, get you up; leave nothing but the Mantle of your carcasses, Earth to Earth, Dust to Dust. O lift these souls Heaven-ward; let them take the wings of a Dove, and be gone : O that I had the wings of a Dove, that I might flye up, and be at rest ; be lower than ever before ; but let love be on high.

Behold those *cords of love*, that are let down in Ordinance, in every Providence; there's a cord let down to gather up hearts ; hearken to those *calls of love* ; come up hither, come up hither ; **we come Lord**, bidst us come ; O lend us thy hand, and lift us up.

Come on Christians, come let's be happy ; if we love, we are happy : come let's rejoice, if we love, we are happy ; come let's live, we dye, we dye ; while we linger on earth, if we love, we live ; let's live, and let our lives be *labours of love* ; let our works be *labours of love*, our sufferings *seals of love*, our sorrows the *sorrows of love*, our wounds *loves scars*, our prayers the *cries of love*, our praises *songs to our Lord and God*. Let every duty, every sacrifice, let every member, every power, let our bodies and our souls be *loves sacrifices* ; as we see in all his, O the Lord see love in all our wayes.

Canst thou not love ? look till thou canst ; look up to thy God, send up thy thoughts thither ; let thy Meditations be of him, these will not be long before the Throne ere they fetch up thy heart : Look on thy Jesus, behold his hands and his feet ; come and put thy finger into the print of the nails, and thrust thine heart into his side and there let it lie till thou feel it warm ; look up to Jesus, lift up a prayer, Lord let me love thee ; if thou wilt, let me love thee ; I will seek, till I can see ; let me love till I can love. What have I here Lord ? My All is hid in thee, my help, my hope, my treasure, my life is hid in Christ in God : And yet behold, this all is nothing to me, while mine heart is no more with thee, take it I

up; where my Treasure is, there let mine heart
 dubbing Christian, who because thou lovest so little,
 thou lovest not at all; cry for more, but be thank-
 what thou hast; be *ashamed* thou lovest no more,
 not *dismayed*; thou complaineſt thou canſt not
 God, but doſt thou love his Image, his Saints, his
 his Works, his Ways? Whilt thou ſaiſt thou
 not God, doſt thou love Godlineſs? if thou canſt
 ve, canſt grieve, canſt lament after him? haſt thou
 n, doſt thou hang upon, truſt in the Lord? If thou
 not love, canſt fear and follow the Lord? If he be
 ſibly in thy affection, is he in thy thoughts, in thy
 n, in thy eye? Is he thy aim, and thy ſcope? Doth
 ourſe bend towards him? Comfort thine heart in
 things, thou mayeſt ſee, though thou canſt not feel
 loveſt.

CHAP. XIV.

An heart to fear the Lord.

N heart to fear the Lord. *Jer. 32. 40. I will put
 my fear in their hearts, that they ſhall not depart
 me. I ſhall proceed to the opening of this by theſe
 I ſhall ſhew, 1. That the Lord God is a dreadful
 2. That the Lord hath put the dread of himſelf
 the hearts of all the earth. 3. That yet by ſin the
 of man is much hardned from the fear of the
 4. That God will recover his honor, and again
 his fear into the hearts of his people. 5. What this
 of the Lord is that he will put into them.*
 The Lord God is a dreadful God; he is dreadful in
 Excellency and Glory of his Majeſty, *Job 13. 11.*
Let not his Excellency make you afraid, and his dread
ſal

fall upon you? His Power is dreadful. *Fear ye not saith the Lord? Will ye not tremble at my presence, I have placed the Sand for the bound of the Sea, by a perpetual Decree, that it cannot pass it; and though the waves thereof toss themselves, yet they cannot prevail; though they roar; yet can they not pass over it. Fear ye not saith the Lord? He that did this, what can he not?* His wrath is a dread, *Jer. 10. 10. At his wrath the earth shall tremble, and the Nations shall not be able to abide his indignation. Yea, his Holiness, his Truth, Righteousness, and all his Name, Deut. 28. 28. Thou mayest fear this glorious and fearful Name of the Lord thy God.]* The Lord God is a dreadful God.

2. The Lord God hath put the dread of himself on the hearts of all the earth. Not the best onely, the worst of the sons of men. *I am a great King, the Lord, and my Name is dreadful among the Heathen.* This dread of the Lord breaks forth upon them.

1. From the *impress of God* upon the natures of men. As the Law, so the Being of God is written in their hearts, he hath his Witness in their Conscience. If the Atheists of the Earth could answer all the Arguments from without, proving that there is a God, they can never confute their own Consciences. If the works of God do not, their Reins shall instruct them; if they will not see, whether they will or no, they shall feel that there is a God; and where ever God is felt, he is feared; even when their mouth speaketh proud things, their heart shall meditate terror; and when nothing is, they shall be a terror to themselves.

2. It is increased by the *great works of God*, his wonders that he doth in the World; his Thunder and Hail, his Wind and his Waves, his Earth-quakes, and an Earth-quake in hearts.

3. It's further heightened, *by his Judgments* which he executeth on the Earth. The Judgments of God

God revealing himself from Heaven, against the
 sinners and unrighteousness of men, and do then
 himself terror, 1. When he smites suddenly, and
 does quick work with sinners: as when *Herod* was
 smitten by an Angel of God, *Nadab* and *Abihu* consu-
 med by fire from God, immediately upon their sin. Sud-
 den strokes shake secure hearts. 2. When he executes
 great Judgments, makes a new thing, as in the case of
Noah and his company; he made the Earth to open her
 mouth upon them, and swallow them up; so he made
 the flies, and the frogs, and the lice, &c. to be the Ex-
 ecutioners of his Wrath on *Pharaoh*. 3. When he executes
 his wrath for little sins, as men account them; as in the
 case of *Uzzah*, whom he struck dead for but touching
 the Ark when it shook. 4. When he exercises great se-
 verity on his own, on those that are near him. If he spa-
 re his Sons, what will he do with his Enemies? If
 he does thus be done on the green Tree, what shall be done
 on the dry?

4 Yet further, By their Conscience of guilt, and their
 going over to the Judgment to come. The sin of *Ju-
 dah* is written with a Pen of Iron, with the point of a Dia-
 mond, it is graven upon the Tables of their heart. The
 sin of *Judah* is written; yea, and the sin of the *Gentiles*
 is written, *Rom. 2. 15.* Their Conscience also bearing witness,
 that their thoughts the mean while accusing. And where
 the sin is written, there their Judgment is written,
 which even nature it self will teach, doth inevitably
 show upon sin; and this is the great dread that is upon
 sin. The very mention of Judgment to come, made
 sinners tremble at the face of a poor Prisoner. This is
 the terror of the Lord, mentioned by the Apostle, *2 Cor.*
10, 11. We must all appear before the Judgment-
 seat — Knowing therefore the terror of the Lord, we
 persuade men. Death is said to be the King of terrors;
 and this is the terror of death, after that the Judgment.

All these, the impressions of God upon their hearts, the wonders of God in the world, the vengeance executed on sin, the sense of guilt, and of a judgment to come, do preach to the Consciences of sinners, *it is a fearful thing to fall into the hands of the living God.*

3. Yet by sin the heart of man is much *hardened* to the fear of the Lord. Sin blinds the eye, and hardens the heart, brings into danger, and puts out of fear. What such danger, and yet who so bold as the blind man. When the understanding is darkened, the next work ready is, *Past feeling*, *Eph. 4. 19.* There is in the very nature of sin, a flighting of God; and by flighting, we learn to flight him more. Slight and command, and you will quickly flight the Curse. Lay duty, and 'twill not belong ere you laugh at fear. When *sin* hath thus hardened, God will also harden; the sinner alone, suspends his Judgments, smites the sinner with judicial blindness, and gives him up to a *probate mind*, *Rom. 1. 28.* And when once they come to this, then Hell is broke loose: For what follow, *29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, and what not,* *26. 1. There is a transgression of the wicked faith within heart, there is no fear of God before his eyes.* Gen. When Abraham had such a thought, *Surely the fear of God is not in this place*, what thought he, was there Murder, Adultery, Rapes, all manner of villany. *How sawest thou amongst us, that thou hast done this ill.* What hurt, what evil didst thou see among us? What evil? Evil enough to make me afraid: I thought fear of God was not here, and there needs no more to make me afraid. Say of any person, *The fear of God is not in this man*, and you therein say, *The Devil is in him*, here dwells sin, and all manner of wickedness.

of any place, *The fear of God is not in this place,*
 if you find it an *Egypt* or *Sodom* for abominations,
 will not wonder, *Psal. 19. 9. The fear of the Lord*
is that is, not only *formaliter*, but *effektivè*, it
 is that: Where this is not, every uncleanness may
 flourish: the reason why this world is such a world as 'tis,
 a wicked world, such a treacherous, deceitful, ungod-
 ly; why there is so little Faith, or Truth, or Mer-
 cy, or Charity, or Sobriety, is, Because there is so little
 fear of God. Sin hath cast out fear, and this hath
 brought forth sin in abundance. The Law is nothing,
 Conscience is nothing, God is nothing to man, because he is not their fear. Wickedness
 is righteousness, villany as honesty, prodigality, de-
 bauchery, as temperance and sobriety; yea, and hath
 the start of it: it faceth the Sun, it lifts up the
 head, it wears the Garland; it paints it self *Vertue*, *Ge-
 nerosity*, *Gallantry*, the beauty and ornament of the
 world, where the fear of God is departed.

My promise, threaten, command, *Hearken to
 my voice, turn at my reproofs, cast away your transgressi-
 ons.* Awake from your wine, be chaste, sober, be hum-
 ble; let your merriment be turned into mourning, your
 joy into heaviness. Remember your Creator, remem-
 ber your souls, why will you dye? Turn and live: God
 speak thus once, and twice, and ten times, but is
 regarded; his words have no weight, his counsels
 no credit, his warnings are of no value with hard-
 ened hearts. If the Devil speak but once, he is
 obeyed; if Lust speak but once, 'tis obeyed; if a proud
 companion speak but once, he is followed, whilst the
 Word of the God of glory is made a reproach and a
 scorn. O the intollerable contempt that's poured out
 on the Most High, by men that fear not God: Make
 promises, and give thy gifts to whom thou wilt; give
 glory, and give glory where thou pleasest; the world for

me; my Pleasures, mine Honors, my Liberty for this world for me, look after the other who will. Let the Lord threaten, let the day of the Lord come; let it be seen, that we may see it; let the Almighty do his will, I will not hearken nor turn. This is the blasphemous, hardened, fearless hearts.

4. God will recover his Honor in the hearts of people. He will put his fear in their hearts, whilst their hearts are hardened, they shall tremble; whilst others kick, they shall stoop; whoever despise me, of these will I be in honor.

5. What this fear of the Lord is, that he will put to their hearts. The fear of God is taken in Scripture

1. Sometimes more *largely*, as it comprehends Religion. *Job* was said, *Chap. 1.* to be a man that feared God, that is, a godly man; but in this sense I shall here speak of it.

2. Sometimes more *strictly*, as a distinct grace, distinguished from Faith, Love, Hope, and other graces of the Spirit. And being taken in this sense, there are two things included in it.

1. A Reverence of God.

2. An Abhorrence of evil for God's sake.

1. A Reverence of God. To fear God, is to have awe of God abiding upon the heart, to be under a sense of the Majesty and Glory of the Lord, shewn forth in all his Attributes, especially in his Holiness and Omniscience; the glory of his Holiness; and the view of such an holy eye upon the soul, strikes it with awe and consternation. This is expressed in Scripture, by *sanctifying the Lord* in the heart, *Levit. 10. 3.* *I will be sanctified in them that draw nigh me.* *Isa. 8. 13.* *Say ye to the Lord of Hosts himself, and let him be your fear, let him be your dread.* There is mention in Scripture of a *sanctifying of God*, and a *justifying of God*. As he doth justify and sanctify his people, so they are to

and sanctifie God. These two, the justifying and
 Rifying of God, though they be much the same;
 there is some difference betwixt them: To sanctifie
 is to reverence him in our hearts, and to represent
 in the glory of his Holiness before men. To justifie
 supposeth a sinful judging, and foolish charging of
 in the hearts of men, and is our vindicating of
 from such charges. Is God righteous? How is it
 that he is so partial in his dealings with the righte-
 and unrighteous? that he deals worse with those
 fear him, than with those that fear him not? Is God
 ? How is it then that is so hard, not only in impo-
 , but in flitting such hard things upon his own? Is
 true? How is it then that he fails his people so of-
 when he hath said, I will never fail them nor forsake
 me? Our flesh hath failed, and our heart hath failed,
 and our God hath often failed us too; we have often
 ed, and have had no answer; we have often trusted,
 have had no deliverer. Yet God is righteous, yet
 is good, yet God is true; he hath not been unrighte-
 , he hath not been an hard Master, he hath not fail-
 nor forsaken; this is to justifie God.

Our justifying of God, hath some kinds of resem-
 ce with Gods justifying of us. Gods justification
 s, stands in his not imputing sin to us, and accepting
 righteous; and our justifying of God, stands in our
 imputing evil to him, and our acknowledging him to
 true, just and good. God hath justified me from my
 and that's enough to proclaim him good and faith-
 whatever his other dealings be: Let him afflict me,
 him chastise me, since he will not judge me, nor con-
 me with the world. God hath justified himself in
 Conscience. I have said that the Lord is gracious,
 and that God is faithful; he hath said he will
 and I must say he hath not forsaken: He hath not
 ed, when he hath most failed me, when he

hath been farthest off from my help; he hath ever been a present help in trouble: He hath answered, he hath been most silent; he hath been most hard, when he hath been most hard. I have never found sweet, than in his bitter Cup. I must judge my self my God: I have sinned, I have sinned against him; therefore I must justifie him when he speaketh, clear him when he judgeth. Hold thy peace quiet heart, be silent all the Earth before the Lord, for *God is good to Israel, and to them that are of a clean heart.* There be few among the world of *sinners*, but if Conscience might be suffered to speak, it would say to God. 'Tis Lust that quarrels, not Conscience; 'Tis to serve the Lord, and what profit is there to keep Ordinances. His wayes are unequal and hard, his profails, take one time with another, other than 'tis good. Who is it that plagues or disappoints, and vexeth us? This evil is of the Lord, should I wait on the Lord any longer? Nay, he doth he punish more than people that are never so. Who have sorrow, who have trouble in the flesh, are reproach'd, scorn'd, hunted up and down the World but these? This they may thank God for, and following of him. 'Tis better being the servant of God than the servant of Christ. Thus *Lust* blasphemes, speak *Conscience*, Is God unrighteous? Is God false to his word? Are the pleasures of sin better than the pleasures of godliness? Have the children of this world more wisdom than the children of light? Speak for thy self, let thy Conscience speak whether it be thus or no. Christ hath left himself without witness in the hearts of sinners, much more with his Saints, when they speak their hearts, speak good of his Name. But by the way.

To return to the matter in hand. To sanctifie God especially to reverence him in the heart; to have the

an holy and honourable esteem of him, as commands an awe upon the heart ; and that

I. At all times : *My son, be thou in the fear of the Lord all the day long.* [My son] 'Tis not only for slaves, for Sons to fear. [Be thou in the fear of the Lord.] is not only, Let the fear of the Lord be in thee, habitually in thy heart; but actuate, and stir up this holy awe, keep up an holy awe, a deep sence of God always on thee ; let the fear of the Lord be before thine eyes; be filled and swallowed up of this fear all the day where ever thou art, with whom ever thou hast to remember thou hast still to do with God. A Christian should stand alwayes *pro tribunali* ; every day should be the last day, the day of judgment to him. *So speak and so do, as those that shall be judged, James 2. 12.* The Judge stands at the door, y^e, and thou mayest see through every window; y^e, through every wall; every wall is a window, through which God may see, and hear. A Christian (when he is as he should be) cannot wink God out of sight; can look no where, but he feels that eye that strikes an awe upon his spirit. This abiding reverence of God, what an influence it have upon the whole course? we shall then serve God acceptably; when we fear, we shall please God: *we may serve God (acceptably) with reverence and fear.* We shall then serve God universally in every thing. When we fear, we shall watch unto every duty and every sin, *Gen. 42. 18. This do, and live; for fear God,* said Joseph to his brethren; as if he should say, Do not you fear to find falsehood or any evil-
 thing from me, for I fear God. I dare not be false to you, may trust me, you may take my word, for I fear God. We shall then walk before the Lord *steadily*. When we fear, we shall fix and hold in on even frame of mind. Fear will be our Ballast, whilst Love fills our Sails, Fear will Ballast our Vessel. How are slight

and frothy spirits, tossed up and down? Whither they wander? How many hearts, and faces, and that have they every day? What contradictions are they themselves? The reverence of God upon them, we fix them, and hold them in a more even and equal poise. We should then serve the Lord more *honourably*. When we fear, we shall shew forth the virtues of God before the world; so much of the reverence, so much of the holiness of God upon us. The presence of a Christian walking in the fear of the Lord, is as the presence of God; the reverence of God upon his heart, casts a beam of Divine Majesty into his face, and oftentimes begets an awe and reverence of him in the hearts of the world of sinners; they reverence, even whilst they revile and persecute him.

John Baptist, who was a man of a just, holy, and sincere life; 'tis said of him. *Mark* 6. 20. That *He feared him, and observed him*. The austerity and holiness of his life, commanded a respect from an *Heavenly* heart. Such Christians, their ways are a conviction, and their very countenances are a rebuke to the wanton world; they speak with authority, they exhort with authority, they reprove with authority; and sin often hideth itself from them, even as from the face of God.

2. Especially in our drawing nigh to God, *Psal.* 89. *God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are about him. I will be sanctified in them that draw nigh me.* He that fears God, trembles at the word of God; and God loveth him. *Isa.* 26. 2. *To this man will I look, and tremble at my word.* That which makes him tremble, is, that he sees the Word carrying upon it

The Holiness,

The Authority of God.

He reads the word, as the Epistle of God sent down to the world; his *Epistle Commendatory*, that sets forth

Excellency and the Gl ry of God, and his *Letters* *mandatory*, that charge subjection and obedience upon ; he takes every word as coming from the mouth of the holy One of *Israel* ; he lies prostrate before the Lord, his soul bows the knee, his heart falls down at the feet of the Almighty. The word, by how much the more it's considered as the word of God, by so much the more awe it works upon him. Every look he casts upon the Bible, is a looking into Heaven. He that fears God, *as when he comes to worship*, reverences his Sanctuary : *for fear will I worship*, *Psal. 5. 7.* That which works the fear, is, that he looks upon the Duties and Ordinances of worship, as

The Institutions of God.

His Application unto God.

This is that which the Lord hath sanctified ; behold the Image and Superscription ; here he hath appointed to wait for him ; here he hath appointed to meet my God ; now I am going up to the Mount of God (the Mount of God is every where, where the worship of God is.) My soul, where art thou ? I am before the face of the whole Earth. Put off thy shoes from off thy feet, the place where thou standest is holy ground. I stand before the High and Holy One, the God of all the earth ; and upon transactions of Eternal consequence, to my Homage to the everlasting King, to kneel before the Lord my Maker, to kiss the golden Scepter, to lay my life at his hands, to behold his goings in his Sanctuary, his wisdom, and his mercy, and his goodness are passing before me. *How dreadful is this place ? This is neither but the house of God, and the gate of Heaven.* Gen. 28. 17. *How dreadful is this word ! This is neither but the Word of God.* How dreadful is this distance ? This is no other but the door of glory. While thou hast at the presence of the Lord, at the presence of the God of *Jacob*.

2. *Abhorrence of evil* for the [Lords sake. Here shall consider

Its Object.

Its Ground.

1. *The Object of this Abhorrence* in general, is *Rom. 12. 9. Abhor that which is evil, cleave to that which is good.* Good is the Object of Love, evil of Hatred. Evil is twofold, Present, or to come. The former is Object of Grief, the latter of Fear. Particularly, Object of this abhorrence is

The wrong of God.

The loss of God.

1. *The wrong of God.* The great and only wrong God, is sin. Sin is the *turning away* of the heart from God. The great thing in all the world which God respects, and requires as his own, is *Hearts.* *My son, give me thine heart. Keep thine heart with all diligence,* *Ps. 4. 23. Keep thine heart;* that is, keep it for me; keep it clean for God, and keep it life for God; see that it be not defiled nor carried away. When the heart's root is all's gone with it. If the world hath gotten hearts, if Satan hath gotten hearts, let them take all, saith God: we have either an heart, or nothing; and all they like to have, that have the heart. The heart, where it goes, carries all with it. Where we bestow our hearts, we bestow all that we have. Sin is the *turning away* of the heart. This is the very nature of sin, The heart departing from the love of God, *Heb. 3. 12.* And therefore this is the great wrong of God. There is but one thing in the world that God respects, and this sin takes away.

Sin is the *insurrection* and rebellion of the heart against God; it turns from him, and turns against him; it runs away from the Camp of the Enemy, and there takes up arms against God. Sin is a running from God, and a running against God, it would spoil the Lord of all the jewels of his Crown. It opposeth the *Soveraignty* of God. A sinful heart would set up itself in God's Throne, would be King in his stead, and have the command of all. Sinners would be their own gods; *Our tongues are our own, who is Lord over us?* God shall not be God, where sin is gotten up as Lord. It assaulteth the *wisdom* of God. Vain man would be wise, wiser than his Maker. It charges the Lord with folly, and proclaims it the only wise. Sinners pretend to know how to order themselves, and order themselves to their advantage, better than God. If God would let me alone myself, to be at mine own finding, at mine own ordering, it should quickly be better with me. If every thing might be with me, as I would have it, my case should be well mended from what 'tis now, that every thing must go as God will have it. All our quarrellings with Providence, all our murmurings and discontents at our lot, are our hearts charging the Lord with folly. It casts reproach on the *holiness* of God, it disparages the *goodness* of God. It abuseth mercy, violates his Justice, despises his Power. In sum, it disgraceth the Throne of his glory, it lays his honor in the dust; sets the Almighty at the lowest of his creatures.

Every companion shall be respected more than God; every pleasure shall be loved more than God; the Devil shall be feared more than God. Where is his love? Where is his fear? Where is his honor? Nay, where is his Lot, might sin carry it? Sin is the wrong of God, and this wrong is the special Object of this abhorrence. A gracious heart would do no wrong, he would not wrong his Neighbour, he would not wrong his Ser-
vant,

vant, his Enemy, no not his Beast that he possesses.
 oh! should I wrong my God? Hath he ever done
 any wrong? Hath he not been just to me? Yea, he
 he not been ever good to me? Kind, pitiful, pater-
 bountiful? Who hath fed me, clothed me, kept me,
 coured me, comforted me? What friend have I in
 the world? What Father, what Portion, what Hope,
 the Lord? What were I, What had I, but vanity,
 wo and misery, had I not a God? I cannot wrong
 God, but I wrong my self, *Prov. 8. 26. He that sinneth
 against me, wrongeth his own soul.* But if I did not,
 my Arrows would not recoil, could I go out with all
 injury, and suffer nothing by it: Yet he is God who
 I wrong; he is holy, he is righteous. he is good, he
 glorious, he is excellent; he only is God, and shall I
 injurious to him? He is worthy, he is worthy of all that
 I have, of all the service I can do, of all the respect
 can give, of all the praise I can offer up; If I had
 thousand tongues, if I had a thousand hands, if I had
 thousand lives, if I had a thousand souls, if I had all the
 Earth for an offering to the Lord, all would be nothing
 shew forth the praise that is due to his Name, as he
 God, and I his creature: and when I owe so much, and
 have nothing to pay, shall I steal from him? Shall I
 up against him? *Wast thou not afraid to lift up thy hand
 against the Lords Anointed, 2 Sam 1?* Shall I not
 afraid to lift up mine hand against the Lord himself?
 kick against God? Oh the Lord forbid? What art thou
 O my soul? What servest thou for? If thou canst not
 tremble, if thou dost not turn within me, if thou do
 not start back at the very thought of so great wickedness.

2. *The loss of God.* As was said before, *He that sinneth
 against God, wrongeth his own soul.* His loss is his
 loss, and more thine than his; though (no thanks to the
 the Lord I will be no loser at last, when sinners have done
 their worst, he can get up his Honour out of Dishonour.

can recover his spoils out of the ashes; if he had lost the world, he had lost nothing, he is all things in himself. When Earth and Hell have spent all their malice, it will be God, holy, wise, glorious, blessed for ever. Though such be the malignity of sin, that it would not overcome, till God ceaseth to be God; yet God is above, high for sin to reach; its Darts fall short of its mark; God cannot, God will not sit down a loser by all sin can do.

But what dost thou suffer, what dost thou lose that sin against God? The carnal world understand not what, it would make much reckoning of it, did they understand it. The loss of two pence goes often nearer them, than the loss of God. But now a Christian knows no other fear, fears no other loss; let God be secure, and all is well. Sin will be the wrong of God, and the loss of God; it may be a total and eternal loss for ought he knows, at least if not assured; God lost, is the soul lost, the Kingdom lost; this is Hell, the loss of God. Better be no being; better be a Dog, or Toad, than a man without a God; or if he be not utterly lost, yet to his present sense, 'twill be all one as if he had no God; his peace is lost, his comfort is lost, and his soul is often given for lost, from whom God is departed, though but for season; he can take pleasure in nothing, he can find it no where, whose God is out of sight. He knows not what a God means, who can spare him till Death or judgment. A Christian cannot live a day without him; at night, 'tis all dark, he knows no day while the Sun is not upon him. How grievous do they find this loss, who have proved what it is? *What wilt thou do for me, whilst I go childless? What can be done for me, whilst I go fatherless? here is my house, here are my friends, and my friends, but where is my God? My God, my God, why hast thou forsaken me?* now I see what this earth is without an heaven; now I see what ease, pleasure, and carnal friends are,

are, and how little they can do for me; yea, what is there? what are Sabbaths? what are Sermons, Sacraments, Promises, whilst God looks not down? Oh I used to meet with God here! these glasses were my windows into Heaven; and then how pleatant were they to me! Sabbaths were a delight, the Word was a Treasure, sacraments were the clusters of *Canaan*. But now, all's dark and dry; Ordinances are *Wells without water*; Promises are *Breasts without Milk*; Ministers are *Servants without light*: On the Stars are but Clods, whilst the Sun is a Cloud to me; wo is me, *I had a God*.

I am pained, I am pained, my head is sick, my heart is faint, my bowels are turned, my liver is pained, the light of mine eyes is gone from me. I am weary of my groaning, I am full of tossings and turnings, there is no soundness in my flesh, no rest in my bones, whilst my soul says daily to me, *Where is thy God?* And the conscience of this loss worketh such grief, what worketh the hazard of it worketh fear? Now sin divides, breaks the peace, makes God and the soul two; sin's curse breeds a distance and estrangement betwixt God and soul. That soul can either not see him at all, or not as a friend, whom sin hath drawn away. Sin will either cover the face of God, or clothe him with fury; will cause him either to turn his back upon the soul, or set his face against it. He that knows what 'tis to enjoy God, will dread his loss: he that hath seen his face, will fear to lose his back: he loves, and therefore would not lose.

2. The ground and reason of this abhorrence, three-fold.

Gods Jealousie.

His People Ingratitude.

1. *God's jealousie.* The Lord thy God is a jealous God, *Exod. 20.* The same Arguments which the Lord useth to keep up, and enforce his Authority upon the Consciences of his people, the same Arguments they

ought to make use of, to press it upon themselves. I
jealous God, saith the Lord; 'tis true, saith Con-
ce, the Lord is jealous; and therefore take heed to
elf, soul, how thou fallest into his hands. *Its a
thing to fall into the hands of the living God.*

the Jealousie of the Lord includes in it, His
Tenderness of his Honor.

Terribleness in case of Dishonor.

His tenderness of his Honor. The Honor of God
y tender to him, he will not lose a tittle of it, *Jer.*
8. *My glory will I not give to another, nor my praise
own Images.* I will not, and look you to it, that you
et give away my glory. What was the reason that
dealt so severely with *Eli* and with *Herod*? What
Eli's sin? Why, that he gave away the Honor of
to his Sons, 1 *Sam.* 2. 29. *Thou honourest thy sons
me.* He was so tender to his sons, that though they
become sons of *Belial*, and dealt so wickedly before
Lord, yet they must be dealt gently with; *Nay, my
it is no good thing that I hear of you.* Such a slight
off must serve in so dreadful a case; he was afraid to
lease his sons by a sharper reproof; this the Lord in-
rets an honoring of his sons above him. Indulgent
ns, stand and tremble, you that can see your chil-
n, and let them go out with a *Nay my sons*, it is
good; a slight or cold reproof; this is no other
your honoring your sons above your God. What was
s sin? *Acts* 12. 22, 23. that he gave not God the
y. He made an Eloquent Oration, and the people
upon made him a God: *The voice of God, and not
man*, and he accepted of the applause; and thereup-
the Angel of the Lord smote him, that he dyed. *Eli*
ted in giving the honor of God to his sons; and *He*-
in taking it to himself; but God taught them both,
dear his glory is to him.

2. *His terribleſs in caſe of his D ſhonour.* mentioned inſtances ſpeak him both reader and hearer. *Deut. 4. 21. The Lord thy God is a conſuming fire, a jealous God* The jealousie of a man, is the rage of a man, *Prov. 6. 34.* and the jealousie of God is the wrath and fury of a God. *Our God is a conſuming fire*; the fire of his jealousie. The wrath of a King is the roaring of a Lyon; when the Lyon roareth, the beasts of the field tremble; what then are the terrors of the Lord? The *threatnings* of the Lord are terrible, *Isa. 50. 22. Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.* *Ezek. 10. 10. I even I, will tear and go away.* Tearing, and tearing in pieces, the very expectation of it is enough to tear the heart in pieces. I will tear them, saith God; I myself will do it, [I even I] will tear. It's terrible to be of men or of wild beasts; but take heed of Gods roaring. I will tear [in pieces.] I will not tear off their heads, or their garments, or their ornaments; I'll tear flesh from their bones, limb from limb, yea scold the body; I'll tear them in pieces. I will tear them [and go away,] tear them, and leave them; wound and not cure. I will tear them, and deliver them who can; yea, I will tear them, and trample upon them, *Isa. 63. 3. I tread them in mine anger, and trample them in my fury.* Trampling notes contempt and indignation. *I will tread them as the dirt in the streets*; the mark of my scorn and fury.

His *Judgments* are terrible, he doth terrible things for his righteousness. Go to *Jerusalem* and Mount *Sion*, behold the Monuments of his fury there. Go to *Sodom* (saith God) and see what I did to it, *Jer. 7. 12.* But you go down to *Sodom*, or look down to *Tophet*, and behold the terrors of the Lord there; or if you love particular Persons, let *Nadab* and *Abihu*, *Corah*, *Shimon* and *Ahiram*, *Uzzah*, *Uzziah*, *Ananias* and *Sannehan*.

Herod, &c. be for instances of his dreadful severity. This jealous God, this terrible God, is the God that his people fear ; and they therefore fear him, because he is such a jealous God. *Who would not fear thee, thou King of Nations ? Who can stand before thee when thou art angry ? My flesh trembles for fear of thee, and I am afraid of thy judgements.*

Christians, Let none say, this fear is not the fear of Children ; this be to his Enemies and Slaves, not his Children : Fear ye not their fear. But are not all these things written for our learning ? Is this written only for our sakes ? Or saith he not also for our sakes ? For our sakes no doubt this is written, saith the Apostle in another case. Consider that full Scripture to this purpose, Cor. 10. 6. to the end of v. 12. *Now these things are our examples, to the intent we should not lust after like things, as they also lusted ; neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer. Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall.*

Mark, these things are our examples. Are they examples to us, and not warnings too ? Are they warnings to us, and must we not by them learn to fear and beware ? Let him that thinks he standeth, take heed lest he fall. My Soul standeth in a sure place, my mountain is strong, that I shall never be moved. I am safe enough ; I am in Christ, and shall not come into condemnation. But what ever thou thinkest, as sure as thou

thou thinkest thou standest, take heed, take heed, thou fall; that is, not only into the same sins, but into the same condemnation; that's the foule of the place. *Rom. 11. 20. Because of unbelief, they were broken off, thou standest by faith. Be not high-minded, but fear.*

No need of fear? No need of threatnings? What may we burn half our Bibles? Can we spare so great part of what is written? Have we out-grown the need of judgments, as soon as ever we are partakers of mercy? Have we out-grown the use of the Scourge, as soon as ever we are entred into Christs School? Do we find all too little, Mercies, Threatnings, Judgments, to keep our hearts in order? And yet is it more than needs? There are two Parties in us; we are flesh as well as spirit, and must not the flesh be frightened? Will Love prevail with lust? This saive sure, this son of the Bond-woman must be kept in awe. Hath God no wanton children, no rebellious children? And must these have no other Discipline, but stroakings and dandlings?

Believe it Christians, God will not have his terror lost, nor lost to you; God will sometimes make his children feel, that he is a terrible God. He is *Terrible* out of *his holy place*. Beware you be not presumptuous children. There is a threefold Presumption. A Presumption upon Temptation, in confidence of strength. Upon sin, in confidence of Mercy. Upon sin in contempt of Mercy and Justice.

1. *A Presumption upon Temptation, in confidence of strength.* Some unwary souls, not knowing what spirit they are of, supposing themselves too hard for the Devil, will be venturing within his reach; as if they would dare him to try his skill and power; who having forgotten this Prayer, [*Lead us not into temptation*] put themselves into the Tempters hand; the falls of such will teach them to understand their folly.

Presumption on sin, in confidence of Mercy. And either in confidence of Mercy already obtained; I in Christ, and my sin shall not separate me from him; never I do, I have a pardon in my hand. Or in hope of Mercy at last; I have to do with a merciful God, and therefore may venture on a little farther: hereafter I repent, and then I need not doubt of remission.

Presumption on sin, in contempt of Mercy and Grace. I will have my sin, though I never find mercy. I will have my will and my way, and run the hazard of Hell follows: I will take my course, and come on me as I will.

This last sort, who presume to sin in contempt of Mercy and Judgment; who are so drunken with their carnal delights, and given over to the hardness of their hearts, that they neither value Mercy, nor fear Wrath: do you talk to me of Mercy and Judgment to come? Give me my pleasures, and my liberties, and my mirth, and my money: think not to make me such a fool, to let the pleasure and comfort of my life, for I know not what, in fears or hopes. Such as these have one already in Hell. If it be not yet thus with thee, thou shalt not condemn either Mercy or Judgment; beware thou be not presumptuous neither in the former sense. Be not bold upon temptations; think not that thou art strong to overcome a temptation, when thou art so weak as not to fear it; he that fears not a temptation, understands not it, or himself. But especially beware thou presume not upon God, in confidence of Mercy. Be not over-bold upon Love or Patience: *Quia pater sit furor.* God loves me, therefore I may be bold to take the more liberty, the less care, the less watchfulness, the less fear, because so much Love! Spit in thy Father's face, because he weeps over thy neck! Smite him on the face, because thou hopest he will not strike again! Tear his bowels, because they are so tender toward thee.

thee ! Be froward, stubborn, wanton and idle , because thou hast found him so indulgent.

Christians consider, whether such wickedness hath sometimes been found in some of our hearts. But take heed, you will find, though he be a tender, yet he will not be a fond Father ; where he loves, he will be feared. Some as bold and as confident as you, have felt to the cost, what 'tis to abate patience and kindness ; his Arrows in their hearts, his Terrors in their souls, hath made them to know, that *the God of love is a terrible God*. As look to it, if thou yet wilt adventure , wilt be a wanton still, froward, or idle, or heedless still, he will either last thee into better manners, or cast thee out as no child of his, but a Bastard and Rebel. If thou wilt not take warning by others, take heed lest he make thee a warning to them which shall come after.

Christians know, that though God be tender of his Saints, yet he is jealous for his Name ; he tenders them as the Apple of his Eye, but not above the least title of his Honor. As God will have us love our neighbour, he will love his child, but *as himself* : First himself, and then his child. He will not bate an *Atom* of his glory, to save a world. As little offences *done to his little ones*, as little sins *allowed by them*, are as *Mill-stones about the neck*. If they allow it in themselves, yet Heaven and Earth shall pass away, and fall to nothing, ere he allow it to them. God will not and therefore his children dare not indulge themselves in little sins. They therefore fear, because he whom they serve is a jealous God.

2. *Their own ingenuity*. This fear is from Love and good Nature, and is most properly the fear of children. Children fear, because God is jealous, and so do Slaves but only Children because God is good. Children fear because they love ; Slaves fear, although they hate. Children fear to be *unworthy* ; Slaves only to be *unhappy* and miserable. There's nothing more contrary to an ingenu-


as nature, than to abuse goodness and kindness; to abuse goodness, hath as black an aspect with him, as to provoke wrath. *Hos. 3. 5. They shall fear the Lord and his goodness] in the latter dayes.* But how can goodness be the Object of fear? We fear evil and not good. The meaning is, they shall fear to wrong or abuse goodness. They shall fear to wrong the Lord, because he is good in the latter dayes. These latter dayes that this Promise refers to, shall be dayes of more grace; wherein there shall be, not only a more *clear revelation* of the goodness of God; they shall *know* the Lord and his goodness; but a more *plentiful communication* and diffusion of the goodness of God; they shall *love* the Lord and his goodness: They shall see themselves both more *obliged* by goodness, and shall feel themselves more *seasoned* with goodness. By grace they shall be better natured. Religion doth not make *morose*, but more *generous*, free, and ingenuous. There's nothing more abhorrent to an ingenuous spirit, than to be base and unworthy. Abuse of goodness is an unworthiness, which an ingenuous nature honors as death to be guilty of; 'tis its destruction, 'tis its ingenuity. The abuse of the goodness of God, is great unthankfulness; and unthankfulness is great disingenuity.

Ingratum si dixeris omnia dixeris. Call me unthankful, and you call me all that's naught. Call me any thing else but unthankful. Indeed, were I all thanks, I should still be unthankful; I should still be behind-hand with the goodness of the Lord; my debt is greater than I can pay, yea greater than I can acknowledge; but shall I return evil for his good? If I cannot pay, should I deny my debt? He that is unthankful, whatever God requires of him, says wickedly, This is more than I owe thee. God I owe thee nothing, I owe not for thee, Oh this is dreadful to a gracious heart.

If this be in sin (for all sin is unthankfulness) if it be sin, if this be the signification of all my neglects to God, and my duty to him; then the Lord forbid, w^h ever I suffer, that I should yeild to sin. How shall I this wickedness? How shall I neglect this duty, and against God? How should I look my God, or my soul in the face, should I be so unworthy? For thy sake, Lord, let me not sin against thee; thou art good, thou art kind, thou art gracious, thou art holy; O let me not be a Devil; what heart, where a Devil is not, but such goodness will charm it into love? Shall I sin? shall I not? For thy sake, Lord, I will not do it; I will not for my own sake; for where then shall I appear? In sin against God, I sin against mine own soul; I dare not my life; Sin and Death, Sin and Hell are link'd together; but were it not so, might I sin and escape, and not dye, yet for thy sake, Lord, I will not do it. Thou art good, good in thy self, good to me; thou art my God, thou art my Father; love, care, tenderness, compassion, kindness, is all that is in thine heart to me: what I am, what I have, what I hope for, that breathe, that I live, all is thy goodness, thy bounty to me. Oh let me not rise up against the Womb that bore me, and the Paps that give me suck. I would not turn child, to my servant, to my friend; but oh let me never to my Father, to my God, return for good, and hatred for his good will. Let not this which I fear, ever come upon me; put thy fear into my heart, O Lord, that I may not sin against thee.

CHAP. XV.

Obedience in the Covenant.

7.  *Reveree, Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my statutes.*

and ye shall keep my Judgments, and do them. Obedience is of the Heart, or of the Life. In this scripture, God undertakes for both.

1. For the obedience of the heart, he undertakes in the former words, [I will put my Spirit in your heart] where the Spirit dwells, he rules. Where Satan dwells, he rules; and where the Spirit of the Lord dwells, there God rules; the Spirit in the heart, is the Law in the heart. Those two Promises, *I will put my Spirit in your hearts*, and *I will write my Law in your hearts*, signify the same thing. The Law in the heart is the will of man melted into the will of God. The Law of God may be in the mouth, and the heart a Rebel; its reception into the heart, notes the hearts subjection to it.

The Obedience of the heart includes two things :

1. The opening of the heart to the Word.
2. The resolution of the heart for the Work of the Lord.

1. *The opening of the heart to the Word.* What wilt thou have me to do, Lord? That's the voice of an obedient heart. *Veniat verbum & submittemur.* Speak Lord, command Lord, what wilt thou? And when he speaks, whatever it be, the word is embraced and accepted of the heart, *Dan. 4. 27 Let my counsel be acceptable to thee.* The acceptance of the Word in the heart, is signified by its *hearkening* to it. To hearken, is more than to hear; though they sometimes note the same thing, yet ordinarily, hearing is of the ear, hearkening of the heart. *Psal. 81. 11. Israel would not hearken, my people would none of me.* They heard what the Lord spake, but they would not hearken; that is, as 'tis there interpreted, they would none of the Lord. They rejected the word of the Lord which he spake unto them. When the Word is let come in with Authority, suffered to rule in the soul; when the heart gives up it self unto it, then it is accepted; there's its hearkening to it.

The resolution of the heart for the work of the Law.
 Psal. 110. 106. *I have sworn, and I will perform it, I will keep thy righteous judgments.* I have vowed, and I will perform; I have covenanted, and I am determined to keep thy statutes. *The word which thou hast spoken to us in the name of the Lord, we will not do; thou art the rebellious.* Whatsoever the Lord shall speak, we will do, that's the obedient heart.

Where the heart is thus resolved to obey, this is the obedience which shall be accepted unto salvation. Where this resolution is, as there is opportunity, there will be practice; and where there's not opportunity in God's account, this is it. This is Praying, this is Hearing, this is giving, and feeding, and cloathing, and visiting; this is walking circumspectly, working righteousness, showing mercy, exercising faith, and patience, and repentance; this is our keeping the commandments of God, and walking in his Statutes; an heart to obey, is our obeying; an heart to do, is our doing; an heart to suffer in God's account, is our suffering for his Name.

But here it must be carefully noted, that though sincere resolution for Obedience, be Obedience; yet every resolution is not *that* resolution. Resolution for Obedience is then sincere, where

1. It flows from an inward and rooted inclination.
2. It's bottomed on a firm belief of Scripture Revelation.
3. It's built on the highest and weightiest Reasons.
4. It's the result of the most mature and deep deliberation.

1. *A sincere resolution flows from an inward resolution or inclination,* Psal. 119. 112. *I have inclined mine heart to perform thy Statutes.* Our new purpose is from

new nature : It is not produced by some sudden
 at, or sense of danger ; or meerly by a present force
 Argument : but by a Divine power, working the
 to a suitableness to the will and ways of God, and
 habitual propension and inclination thereto. Resolu-
 for holiness, without an holy inclination, is a blade
 without a root ; as fresh and as green as it looks, 'twill
 wither and come to nothing ; no Root, no Fruit, nor
 long. The heart is the root of action, and grace is
 life of the root: When our Resolutions are the blade,
 springing forth of this living Root, then they will abide,
 and bring forth the Ear, and an Harvest.

*A sincere resolution is bottomed on a firm Assent, to
 the truth of Scripture Revelation.* A Christian resolves
 to godliness, because he believes God, that he is as he
 has said, *the Rewarder of them that diligently seek him.*
 His faith is built on the Scriptures ; as his hopes, so his pur-
 poses have the foundation of the Prophets and Apostles,
 on which they stand. Whatever Resolution hath not this
 foundation, is but as an house upon the Sands.

A sincere Resolution is founded on the highest Reason.
 Where we resolve without Reason, we will quickly find
 reason to change. Where we resolve we know not
 how, we shall change we know not how soon. To re-
 solve we know not why, and to resolve on we know not
 what, will be alike unstable. Though there be Reason
 in Religion, yet Religion may be taken up without
 Reason. Whatever Reason there be for it, yet if it be
 not understood, or considered, 'tis all one as if there
 be no Reason at all. And if there seem some Reason
 for it, yet if it be not the highest Reason, when a
 stronger then it comes, we quickly change our purpose.
 The Reasons we have for our serving and following
 God, are the highest of all Reasons; and that whether
 we respect it as our duty, or our happiness. For,
 There's none lay such claim to us as God. Whose
 am

am I? Who hath made me? Who hath bought
 1 Cor. 6. 20. *Glorify God in your bodies and in your
 rits, which are his.* Psal. 100. 2, 3. *Serve the Lord
 gladness; for the Lord he is God; it is he that hath
 us, not we our selves; we are his people, and the
 pasture.* What reason have you to love men, or to
 sin or the world? Men think only have reason for
 what reason? Are any of these gods? Are men
 gods? Is sin or the world God? Do you owe your
 to them? *It is he that hath made us, and his we are.*
 the Apostle concerning obedience to Parents, much
 may it be said here; Children obey your God, for
 right: This is his due, and your duty; if any
 lay as good a claim to you, let him carry you away
 servants.

2. *There's none can be better to us than God.* None
 require, none can reward our obedience as he. *What
 can you be better than with God? Hee'l require
 more, than that you serve him till you can find a
 Master.* He that saith, 'tis best to serve sin and the
 is a fool, and hath said in his heart, *there is no God.* If
 be God, he is the chief, yea, the only good. If
 thing in the world, upon what account soever, be
 better than the Lord, that's set up for a God in his

3. *Whomsoever we serve, 'tis God must pay us
 at last.* God is Judge, he is the Rewarder both
 the evil and the good; both of those that serve him
 those that serve him not. If you receive the Lord
 will be your reward; if you serve him not, he will
 ward you; but what reward have you? *Those minis-
 tries which will not have me reign over them, bring
 and slay them before me;* there's their reward. Sin
 its rewards, but what are they but vanity and vexation.
 Or if they were better, how long will they last?
 when sin hath paid the most it can, Oh what a reward
 there behind, that God hath to pay you! *This is*

of mine hand, ye shall lye down in sorrow.

The wages which God will give, shall certainly be
 fear or dreadful, according to our Obedience or Disobe-
 dience. The reward that God hath to give, is an eternal
 reward; Eternal salvation to them that obey him; ever-
 lasting destruction to him that serveth him not.

I have a soul; this carcass is the least part of me; there's
 another world, a world to come; a few years is the most
 I have to spend in this; I must abide eternally, eternal-
 ly in the other world.

How inconsiderable is it, what I have here, whether
 more or less, better or worse? In a short time that
 shall come all to one. But oh my Eternity! what's that
 to be? Why 'tis God that must determine it, and
 will certainly reward every man according to his
 works, *Rom. 2. 6, 7, 8, 9, 10. Who will render to every
 man according to his deeds. To them which by patient
 continuance in well doing, seek for glory, honor and im-
 mortality, eternal life. But to them that are contentious,
 they obey not the truth, tribulation and anguish, &c. There's
 mercy and thame, mercy and wrath, life and death set be-
 fore me; there's no third state, one of the two must be
 mine; and this is it that doth determine which, *If I
 obey, I live; if I disobey, I dye for ever.**

Now when my resolution is founded on such reasons
 as these, than which none can be imagined higher and
 more weighty; (till Eternity become of less regard
 to me; and an immortal soul be set below a perishing
 body) and when the question being put, Shall I follow
 God or not? God or the world? God or my lust?
 my soul, give in thy answer; when this is the answer
 yes, Why there's none can lay such claim to me as
 God; there's none can be as good to me as God; whom-
 ever I serve, its God must be my Rewarder, my ever-
 lasting blessedness, or eternal ruine depends on him, and
 shall be infallibly determined, according to my obedi-
 ence

ence or disobedience : This is the plain case, Obey or Live ; Obey, or dye for ever. And therefore what I say less or more, but that I am the Lords , and w^his Servant. Let others chuse whom they will serve for me, O my soul, serve thou the Lord. This reason thus founded, is like to stand.

4. *A sincere resolution, is the fruit of mature deliberation.* Deliberation gives Reason its full weight, the strength of it appear ; it lays all things in the balance ; it's the comparing of Reasons for , and against the weighing of Arguments and Objections, Encouragements and Discouragements ; casting the cost as well as the gain, particularly. In this deliberation must be a considering ,

1. What there is in this Obedience.

2. What it is attended with, that may encourage.

1. *There must be a considering , what there is in Obedience ;* or otherwise we resolve upon we know not what. Now there are five things in this Obedience

Subjection.

Activity and Industry.

Integrity.

Circumspection.

Spirituality.

1. *Subjection.* Servants must be subject, must not at their own wills, but at the will of another : The heart of man naturally affects Dominion ; that's the great controversy of sinners with God , *Who shall be Lord are Lords, (we would be at least) we will come no more unto thee, Jer. 2. 31.* Obedience yeilds that God shall be Lord ; yea, and all others also whom he hath made Lords over us. The servants of Christ must not be slaves yet must be the servants of men ; they must not serve the lusts, but must be subject to their righteous Laws and Commands. God must be obeyed, and Magistrates, Ministers, Masters, Parents must be in the Lord, and

rd; yea, and they must be, when God will have it
 e Servant of servants.

While they must not serve the humours of the great-
 ey must serve the necessities of the meanest, must
 to the lowest of Offices, even to the washing of
 et of the least Disciple : All this the Lord expects
 em, and they must be subject. Yhey must not di-
 but do his will ; only it must be considered, that
 is a double disputing the will of God. There is a
 ing whether that which is pretended to be the will
 be so or no; this ought to be done : And there is
 uting or questioning that which is granted to be
 ill of God, whether it be fit to be done, or safe to
 ne ? Is it not better to let it alone ? What advan-
 is there in it ? What reason is there for it ? No,
 must not thus dispute ; this is Reason enough, God
 ave it so. Gods will is ever reason, and it must be
 eason. It's enough for thee to say, *This is that*
the Lord hath commanded, and must I be subject ?
 is one thing that must be considered, I will Obey,
 an I be Subject ?

Activity and Industry. The servants of the Lord
 be Active and Industrious. Whom he sends into
 Vineyard, he sends to work, and not to sleep. The
 a Christian is laborious ; whilst others are in their
 he must be on his knees ; whilst others take their
 ure, he must take pains ; whilst others 'take their
 s, now a little, and then a little, he must sit to it, be
 about his Matters business. An active spirit, is an
 ent spirit, and 'tis *necessary* in a Christian.

An Active spirit, is an Excellent spirit : sluggards
 the refuse of the Earth.

But here it must be considered, that there is a double
 vity, Gracious and Natural.

Natural, which arises from an innate vigour and
 sity of some mens spirits : There needs not
 industry

industry in such, to bring forth action; 'tis but the nature to its course, and that will flye high enough of itself. It requires more Industry to regulate, and sometimes to restrain, than to put forth into Action. It is more labour for them to rest, than to be doing.

2. *Gracious*: Which is either Natural Activity, managed and improved for God, turn'd into a right channel; or a naturally unactive spirit, raised and quickned by Grace and Religious Industry. This gracious, this holy Activity, this is the Excellency; it is the extract of the spirits and life of all parts and graces, and will go further, and do more honour, and more abundant service to God and his Gospel, than is done by a thousand others.

An Active Sinner, is by accident the worst of men. How much service for the Devil will he dispatch in a little time?

An Active Sinner's *life and death meet together*. 'Tis all life, and yet dead; and the more he hath of life, because so much of life; like royster in Wine, destroys the more effectually: Yet the evil is not in the Activity, but in the matter wherein he is employed; good mettall, as keens of a Weapon, is its Excellency, but in a mad mans hand, better a wooden than an iron sword. An Active Spirit is so excellent, that it's a pity that ever sin should have the using of it; 'twas well said of Religion, if the Devil were a Drone, and had no other Servants, but the Sluggards of the Earth. But Activity when set right, is of great price in the sight of God, because it sets a great price upon God. Sloathfulness is a slight upon God; when the Scriptures have set forth the *Magnalia Dei*, the great things, and the deep things of God; when the Lord Jesus is evidently set forth as crucified before our eyes, as the Propitiation for sin; when the preciousness of his blood, the tenderness of his bowels, the riches of his Grace, the sufficiency of his righteousness

his satisfaction and pardons, are all held forth in
 light; when the beauties of holiness, the joys of
 that peace which passeth all understanding, are
 to view; when the most glorious things are
 of the City of God, *Jerusalem*, which is above;
 God in his Word calls to us, *Awake sleepers, arise*
see what's before you; all this may be yours,
will; slothfulness puts this flight upon all.
all this is not worth the breaking my sleep for;
all worth my labour to seek after; my ease and
is better to me, than God and all his glory.
 may best understand the value we put on things,
 pains and the cost we are content to be at, to
 get them. When sinners bestow themselves to up-
 world, will bear such labour and travel, are so con-
 so indefatigably industrious in the pursuit of
 withall, run such hazards and dangers for it, they
 it evident enough what rate they put upon it; he
 time and his strength, whose days and his nights,
 whose soul, and his hopes, must all be laid out in a
 it, must all go for a piece of a Land, or a little
 or pleasure; we need no other proof, what a
 he thinks this world to be. *I care not much for*
world; 'tis a vanity, a shadow, the fashion of it pas-
say; I hope 'tis far enough off my heart, however
charged with greediness after it. But what then
 all the expences of thy time, of thy strength, of
 thine, that thou daily layest out upon it? What
 so much hunting after, and heaping it up for thy
 What, hast thou been hunting all this while after
 things? Heaping up vanities? No, no, thou mista-
 thyself, these shadows are thy substance; these vi-
 are the God whom thou adorest; if thou didst
 prize, thou wouldst not venture so deeply for

And

And so on the other side, when so little is done for God; when any thing must suffice to be spent on him for Eternity; what cheap things do we count them? I love God above all, with all my heart, with all my soul, my strength is all my hope, and all my desire: What a miserable creature were I, if it were not for my hope in God. What would all the world be to me, should I lose my soul? But dost thou speak in earnest? Dost thou speak what thou speakest? What, and so very a Drone in the hearing of God? What, and so indifferent, so cold, and so spiritless in thy enquiries after him, in thy motions towards him? So sparing of thy labour, so negligent of thy duty, so self-matit, so soon weary, so many delays, so many excuses: How many times hath God called after him, and all thine answer hath been an excuse? An excuse instead of an Ordinance, an excuse instead of Prayer, an excuse instead of Action, an excuse instead of Alms, an excuse instead of an Admonition or a Reproof. If he will be served with excuses, he shall have for ever enough, but little besides. I am weary, or 'tis too late, 'tis cold, and so a short and hasty Prayer must serve for none at all. I have much business upon me, a Family, a Farm, and the cares and troubles of it, that I cannot have so much time nor freedom to attend upon God as others have, and so a Sermon lost; a Sacrament lost; to live amongst ill neighbours, if I should be so forward and so active for God, so zealous, and so spiritual in my Discourse, in my Way, I should be but a scoff and a reproach, and it may be a prey evil to men. I want ability to speak to the edification of others, I have not the necessity as others have, to reprove or admonish; I have thee have me excused. Wise men indeed, an Excuse instead of a Duty! 'Tis all one, as if when the Lord calls to thee, *Come to me, and be saved*, thy Answer should be, I pray thee excuse me, I must to the Devil, and be damned:

But is this thy love ? Is this thy zeal ? Is this thy valuing of God above all ?

Tremble sluggard ; what ever excuses thou findest to substitute in the room of duty , this is that thou shalt never excuse, nor acquit thy self of, *a slighting of God*. Thy very excuses will accuse thee for a sloathful servant, and this for a slighter of God ; whilst the Apostle sayes, *I reckon, that the sufferings of this life are worthy to be compared with the glory that shall be revealed*. But I reckon, saist thou, that all that glory to me, is not worthy to be compared with the present labour.

But now Activity and Industry puts a great price upon God ; this is written upon all our labours, *He is worthy for whom I do all this*. Some of the most humble, watchful , laborious Christians, do sometimes complain, I fear I love not God ; his Favour , his Honour, is little set by , by me ; but whence then is thy care to please God ? Whence are all thy labours of love ? Dost watch, and pray, and work, and run ? Canst spend and spend for God , and yet not love him ? Dost live for God , canst dye for God , and yet not prize him ? What greater proof canst give of love, than such labour ?

2. Activity is *necessary*. It is a vain thing to think of doing any thing of Religion, without it ; the work of God is too great to be done by lying still ; the comforts of God are too deep to be gotten out by a wish. Theres many poor men in this world, that would be the richest man in the Countrey, if riches may be gotten by a wish ; he may as soon wish himself into wealth, as thou into grace and comfort. This one thing, mens not being able to do the labour of Religion, is a Rock, at which many a soul hath split, and suffered an Eternal Wrack.

He that hath some love to holiness, and yet not much as to carry him through the work of Holiness, short of sincerity; and short of sincerity, short salvation. He that sticks not at labour, will not stick suffering: He that flugs at doing, will shrink back from suffering. Say not, There's a Lyon in the streets; overcome the Lyon, and you will not fear the Bear. Get over (Difficulties) and there's but one stile more (Distress) betwixt thee and glory. Pass the first, and thou wilt be the more bold to venture the latter. Holy Activity will be a witness of thy sincerity; carry this witness in thine heart, and then which way ever the world does go, and what storms soever may fall, thou wilt have this to hold thee, *Integrity and uprightness shall preserve me, Eternity reward me.* Where sincerity is the root, and holy activity the blossom, an eternal weight of glory shall be the fruit. Live idle, and all will be lost. Take heed of [*Snatch thine ease*] lest the next word thou hear, be [*This night shall thy soul be required of thee*]

Well, this is a second thing included in Obedience *Activity*; and this also must be considered ere thou sayest, I will Obey; but can I Labour?

3. *Integrity.* The Obedience which God expects must be *entire* Obedience; not onely the Obedience of the whole man, but to the whole will of God. Tit. 1. 8. *Then shall I not be ashamed, when I have revealed to a Lthy Commandments.* 1 Pet. 1. 14. 15. *As obedient children, be ye holy in (all manner) conversation.* 1 Pet. 2. 28. 20. *Teaching them to observe all things, whatsoever I have commanded you.* But of this having spoken at large'y elsewhere, it shall suffice to give some hints,

1. Of one comprehensive duty, wherein all the
are included, and on which they depend; and the
The holding up, and maintaining Gods Authority is

As God hath set up his Authority *over* the soul, his Lord, which is to have the Government of it; so hath set up an Authority *in* the soul, the Understanding and the Conscience. These Powers, as they are *under* Authority, under the Authority of the word; so they are in *Authority* over the subordinate and inferiour faculties, the Will, and the Passions or Affections. But now hath made a Mutiny and Insurrection; the Will against Reason, and will not be guided; the Passions against Conscience, and will not be governed; nay, they do not only resist, but take upon them to command and impose upon Conscience: What the Will would be, Conscience must say 'tis Reason it should have; it be put upon it, to find out Arguments, to prove Will to be Reason, and to determine, that what the Will would have done, ought to be done, *facile credimus quod deus volumus*: We easily bring our Opinion to our Affection; bring our selves to believe that to be right, which are unreasonably willing to have to be right: But if cannot prevail thus far, to gain Conscience to say that, which it would have to be right, then it will put it for it, to carry it, whether it be right or wrong. And this rebellion of the Will, and so of the Passions against the Reason, is the great Reason of the souls rebellion against God.

When Conscience hath lost its Authority, Gods Authority is gone: Whilst the Understanding and the Conscience are maintained in their due Authority, where the Will and Affections are held in their due subordination, there the Lord reigneth. While Conscience is rightly inform'd, hath its due, God shall have his due: Where the Will and the Passions have no more than their due, he shall have his own. God shall be will'd the more, where nothing else is will'd too much. God shall be loved the more, and feared the more, where nothing

else is lov'd and fear'd too much. The more Anger, the more Hatred, the more Grief will be spent upon sin, it be not inordinately spent elsewhere. Oh how much vice might be done, and how much quiet would be en^doyed in the heart, were this Authority and Subject on^l maintained and held up.

VVe may say of our Affections, as men say of F^{ather} and VVater, *They are the worst Masters, but the best Servants*. How much should the Lord have of us, were these onely the Executioners of his will? If Conscience be commanded by the word, and the VVill and Affections would be commanded by Conscience, what would there then be wanting? VVe should then not onely abundantly serviceable, but all would be serene and sweet and comfortable within us. If nothing were will'd, what should be will'd, we should ever have our will, nothing were desired, but what should be desired, no more than it should be lov'd or desired, we should ever have what we love. If we were not angry, or grieved, or afraid, but where we ought, and no more than ought, what a calm would there be upon our spirits, even in such cases wherein the spirits of others are like a troubled Sea, that cannot be at rest, whose waters call for mire and dirt: But where there is such disorder, such rebellion of the Inferiour against the Superiour Faculty there we are at a perpetual loss, both in point of peace and comfort. This therefore is necessary, if we will be obedient; and those that have prov'd what there is to be done understand that this is hard work.

2. I shall instance in some few particular duties are *harder than others*. He that will be entirely obedient, must stick at nothing that God will have. There is scarce any thing that God requires, but *Lust* will be telling at, as too hard; but there are some duties harder than others. It shall suffice onely to name the

denial of our selves. The disobliging our nearest
 ends. The loving our Enemies. The disobeying all the
 old in their unrighteous Commands. Obeying God ra-
 ther than men. Returning good for evil. Reproving men
 in sin, especially if they be Superiours, or such on whom
 we have dependancy. The sacrificing our Isaac; yea, part-
 with all that we have.

Well, this also must be considered, ere you resolve;
 will you obey; but are you for any thing, for every
 thing the Lord requires?

Circumspection and care, Eph. 5. 15. See that ye
 be *circumspectly*. A little labour will go far with care,
 will be nothing without it. 'Tis not he that is hot,
 busy, and active at all adventures; he that keeps to
 Line, and his Rule, he's the obedient Christian, 'Tis
 so much action, as regular action, wherein the life of
 Christianity lies. He that lives by rule, peace be on him,
 mercy. *Activity* without care, is *Extravagancy*.
 He that keeps within compass. He that is all *Acti-*
 has the more need of *Caution*. A Christian must have
 eyes in his head, as well as a soul in his body. He that
 solves well in generals, and comes not off in particu-
 lars, does but build Castles in the Air. What we ordina-
 rily are, *pro hic & nunc*, in particulars, will best prove
 what we are. He that is for any thing but this, any time
 now, is for nothing.

Circumspection notes two things:

Taking notice.

Taking heed.

He that will be circumspect, must eye and observe
 what's before him; must have his Eye upon his *End*, his
 duty, and his *Goings*; must eye duty and sin, opportuni-
 ties and temptations, his times and seasons; he must take

heed, as well as take notice ; must keep a strict eye
himself, and hold a strict hand on himself, that
leap not over a duty, nor turn aside to enquiry; must
guard upon himself, upon his tongue, upon his eye
upon his appetite, upon his company, upon his ha
upon his thoughts, upon his passions, upon all the m
ons of his soul, and the actions of his body.

This will require something. What, not a word
must be weighed? Not a look but must be look'd
Not a thought but must be examined? Not a sin to
allowed? Not a duty to be abated? Not a
cumstance to be neglected? Must all be in We
and in Measure, by Line, and by Rule, and
alwayes too? If *something* might serve, if *so*
times might suffice, it might be born; but to keep to
in every point, and that every day, this is an hard say
indeed. But thus it must be, to live as a Christian,
to walk exactly, accurately, precisely, is the same th
Duty and sin, though they be as far distant as Hea
and Hell, yet there is but an hair betwixt them.
least latitude is a transgression, either all this, (that is
to the purpose of the heart) either all this, or not

VVell, all this must be considered; You will be O
dient, but will you be circumspect?

5. *Spirituality*. This must be the *Obedience of fa*
Rom 16. 26. It is the very *life of Jesus made mani*
in our mortal flesh I live, yet not I, but Christ liveth
me; and the life which I now live in the Flesh, I live
the Faith of the Son of God. Christians Obedience
their walking in Christ, Coloss 2. 6. All the acts of
are exerted and performed in the strength of Christ
will go in the strength of the Lord; without him
can do nothing, but can do all things through Ch
which strengthneth them. I live, yet not I, but Ch
liveth in me. I work, I wrestle, I run, yet not I,
Ch

Christ in me ; as the Apostle speaks of his sin, *It is no more I that do it, but sin that dwelleth in me.* 'Tis sin that sins ; so may it be laid off duty. It is no more I that do it, but Christ that dwelleth in me. Though both be the act of the Person, both the sin and the duty ; yet the principle of the one is Lust, the Power of the other is Christ. Christians cannot go through, and they dare not set upon duty, without looking up to Christ, and leaning upon him for assistance. They cannot go through, and therefore they will not set forth, but in the strength of the Lord. *All their Acts of Obedience are exhibited, and offered up in the name of Christ.* Their services are their Sacrifices to God, and Christ is their Altar. What is a sacrifice without an Altar ? Christ is our Altar, which sanctifies our gift ; God looks on all, and so do they, as nothing worth without Christ ; God will not accept, and therefore they will not offer other than the Lamb for their sacrifice. *All their acts of obedience are acknowledged to the praise of Christ.* *It is no more I that do it, but the Grace of God which was with me.* Grace does the work, and Grace shall carry away the praise. Christ is all in the race, and therefore on his head the Crown is set. *Not unto us Lord, not unto us, but thy Name be the praise.* Not of us, and therefore not unto us ; of him, and therefore unto him. If I am any thing, what others are not ; if I have done any thing more than others, no thank to me, and therefore no praise. To him be all, who is All in all to me. Christian Obedience, is their walking in Christ.

Christians Obedience is their *walking in the Spirit.* They have received the Spirit, and they walk in the Spirit, Gal. 5. 16. they have not received the spirit in this world, (their spirit is not flesh) but the spirit which is God, 1 Cor. 2. 12. They are dead to things carnal, the spirit of the world is departed, they have given up this

Ghost: it is the spirit of the living God that lives in them, and in this they live and walk. They walk in the Light of the Spirit, in the Power of the Spirit; the Spirit of the Lord steers their Course, and fills their Sails; is their Pilot, and their Star, and their Wind that carries them on. When they pray, they pray in the Spirit; when they hear, they hear in the Spirit; through the Spirit they mortifie the flesh, are crucified to the world; they obey, they suffer, they fight, they overcome, through the Spirit of the living God that is in them: They live in fellowship with the Spirit, and by him with the Father and the Son. They dwell in the invisible world, their acquaintance and converse is in Heaven, thither they have access; and there they have acceptance; thither they have their recourse, and thence they have their return. Duties and comforts, are the tokens that are passing betwixt Heaven and Earth. Their life is Love, and Joy, and Praise; these are the most noble acts of their Obedience, and these give Wings to their hearts, carrying them on more swiftly, and more sweetly through their course.

Oh how heavily do we drive on, how slowly do our Wheels move, when the Spirit of the living God is not in the Wheels! Oh how dead are our Duties, how lame are our walkings, what low and poor spirited creatures are we: How weak are our hearts, how unripe our fruits, we do but half do what we do, there is no heart in our life, we are as bodies without souls, whilest our souls are without a spirit. Oh how sad is it with many of us upon this account! By our estrangement from God we have even lost our selves; we are not what we are, because no more where he is. By our distances from Heaven, we are even choaked with the damps of the Earth. We are fit for little, we prosper in nothing, God takes no pleasure, and we take no comfort in any thing.

our spirits are so chill'd and benumbed within, as
 that we neither make sign in our work, nor riddance of
 our way. And what are we in our Societies? To how
 little profit do we meet? How little heat do we get; yea,
 how much do we lose at our brethrens fires? We serve
 men, but to damp and cool each others spirits; as if it
 might be no longer said, *Wo to him that is alone*; but wo
 to him that is in company: alone hee's more warm.
 Christians, I solemnly profess I am ashamed of my
 life, and my heart is pained within me, to observe how
 spiritless, how carnal our converses are; how
 little may we meet? How long may we sit, Christian
 with Christian, ere any thing that favours of the spirit
 of a Christian comes from us? Oh, how hard must we
 strive for a few gracious words! How little does come?
 How heartless when it comes? How very few of us are
 there, whose ordinary converse speaks us to be men of a-
 nother world, whose business, and whose delight lies a-
 way, and are in good earnest pressing on towards Hea-
 ven? How seldom, and how short-breath'd are our spi-
 ritual discourses? How little must suffice? How quick-
 ly are we diverted to things carnal and sensual? Sure 'tis
 but little communion with God, that hath thus incarna-
 ted the communion of Saints.

Oh let us live more in the fellowship of the Spirit,
 and we shall have fellowship one with another, to better
 our purpose. Let's warm our selves at the Sun, let's dwell
 in his Beams, and we shall get and give more
 light and Heat. Thus must it be considered ere we re-
 ceive, what there is in this Obedience.

2. It must be considered, *what is it like to be attended*
shall from without. What suffering it may cost us,
 what scorn, and contempt, and reproaches, and persecu-
 tions of all sorts; it's like to set Earth and Hell upon our
 backs; if carnal counsels, and fleshly policies; if all the
 powers

powers of darkness, if might and malice can do it; way will be made too hot, and too hard for thee; Tribulation, great tribulation thou must expect, and cannot escape; and the more strict and circumspect, the harder must thou look thine Assaults will be.

Professors of Religion that are of the largest flock that are not so strict to their Rule, but they can dispense with Duty; nor so forward in point of Zeal and Activity, but they can remit and abate, as occasion serves may escape this persecuting world the better; but he that will be faithful, who ever escape, is sure to be made Prey. This also must be well considered, I will follow Christ, but can I drink of the Cup that he drank of? Can I be baptized with the Baptism, the Baptism of Blood that he was baptized with?

There are persons, who sometimes take up the profession of Religion, and resolve all on a sudden they will follow Christ; not understanding what there is in it, what Christianity may stand them in; who by that time have look'd a little farther, and find it another manner of difficulty, than at first they imagined; and withall, find the Armies of the Aliens to fall on, the Dogs to tear, the Wolves to worry, the Eagles, and the Vultures, and all the Birds of Prey, to pitch upon them; and begin earnestly to feel the smart of Religion, in those persecutions that are rais'd upon them for it, presently make their retreat, and go back, *where am I? what have I chosen? Is this to be a Christian? Doth Christ look for all this from his followers, and will he leave them to suffer violence and rapine, as the reward of their faithfulness in his Name? I never thought it had been such hot service, and if I cannot be a Saint at a cheaper rate than this, I will follow Christ who will for me; let those that have nothing to lose, or can bear so much labour, and pains, and persecution, take it up if they please; for my part, I must*

my self, I must not be undone.

Matter, I will follow thee whithersoever thou goest, and that Scribe, *Matt. 23. 7.* Man thou understandest what thou saist. Dost know whither I am going, where my dwelling, what my lodging is? *The Foxes dig holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head:* And behold, there's an end of the Scribes Christianity, we hear not the word more of it.

But now, he that both knows what 'tis to be a Disciple, that hath look'd through Religion, through the length and breadth of it, hath duly weighed all that can be said for, or against his taking it up, hath *examined the grounds* and reasons he hath for it, what weight there is in them, hath *considered the Objections*, hath cast up the pros and charges of it, and as the issue and result of the meritorious debate, stands *settled in his judgment*, that all things considered, it is indisputably the best, and wisest, and safest course he can take: *it's beyond all controversy, about all dispute incomparably better* for me to hearken to the Lord in all that he shall require, and to run all hazards with him, and that presently, from this day forward, to the end of my life. He that stands thus settled in his judgment, and thereupon feels his soul fixing it in this *peremptory resolution*; Well, through the grace of God I will be his servant, I give up my self to the Government of his Will, to follow him in righteousness and holiness all my dayes. I am sensible it's no other thing to be a Christian; I see I must be subject, I must be circumspect, I see I must be active, I must stick at nothing that God will have; I see this flesh will be pained and put hard to it, will sling and groan under a severe a yoke. I see the Devil and this evil world will lay upon me, laying on more load, to make my bargain dear as they can: But be there in it what there will, let

let it cost me never so dear, I am at a point; I will venture all upon it, the Lord is my God, and him will I follow in all things that he shall speak; I put my self in the everlasting Arms; I trust upon everlasting strength. I will go forth in the Name of the Lord, and now speak to the Lord, for I will hear.

This sincere resolution, this will hold out; when our holy inclinations are so rooted and strong, that they beat down all fleshly inclinations; when our assent to Scripture is so firm, that it over-ballances all objections against it; when our Reasons for Religion are so high and weighty, that they weigh down the highest pretences against it; when we have thoroughly considered what there is in it, and compar'd all that can be said for, or against our following the Lord, and upon the whole matter we judge it our best course, and accordingly resolve for it, this is sincere resolution, this is the Obedience of the heart.

2. *Obedience of the Life.* This is the Decree bringing forth, or holy inclination and resolution springing into action, and is a necessary proof of the soundness of the resolution.

Though sincere resolution be Obedience in Gods account; yet that resolution which (supposing there be time and opportunity) does not break forth into act, undoubtedly unsound and deceitful. There are two things infallibly included in spiritual life; a Will, and a Power. Grace is the disposing, and the enabling the heart for holy life; and where there is both a Will and a Power, performance will certainly follow. This sincerity of actual Obedience, is that which the Prayer of the Psalmist looks to, *Psal. 119, 80. Let my heart be sound in thy Statutes*] *that I be not ashamed.*

There is a soundness in the Faith, and a soundness in the Statutes of the Lord. Faith notes in Scripture, either

Doctrine of Faith, or the *Grace* of Faith. And accordingly, soundness in the faith, signifies both the receiving and entertaining sound Doctrine; and the sound sincere embracing that Doctrine. Soundness in the statutes of the Lord, notes especially *the Practice*, the living or walking uprightly under the Power of that doctrine, under the Government and Obedience of the statutes of the Lord. What this Obedience of life is, is easie to gather out of what hath been spoken touch the Obedience of the heart; I shall onely add, that Obedience is then sound and sincere, when

1. In General, the whole course of life is the issue of the mentioned sincere resolution; when the life is the fruit of the purpose, the fruit growing up out of that Root. There may be actions Materially good and yet, that yet are not gracious actions, because they arise from a right spring. When the soul hath devoted it self to God in Christ, and *believingly, understandingly, and deliberately* decreed, and determined in his strength to keep his word; and this decree or determination, goes to the performances of the life, and is the root and spring of that holy course we walk in; there's sincere.

Some persons may be found, who have taken up the profession, and go far in the practice of Godliness, abiding from gross sins, yea, and making attempts upon the mortification of inward Lusts; applying themselves to the duties of Religion, Praying, Hearing, Reading, Meditating, Discoursing of God, and the things of God; exercising themselves in the works of righteousness and mercy; being Meek, Temperate, Patient, and all this do arise onely from the advantages of a good Nature, good Education, good Society or Acquaintance, powerful Ministry, or the workings of natural Conscience; as possibly it may, and doth not spring forth from

from such a fixed, well-bottomed resolution, it is the sign of sincerity. Whatever the Blades be, they have Root, and will certainly wither away.

2. In particular Actions, when they are done in simplicity and singleness of heart unto the Lord; whatever sinful mixtures there may sometimes be of carnal respects, that may have an influence upon the executing and bringing them forth; yet the great poise that moves the Wheels, the swaying motive that brings on, is God, and our respect to his Will and Honour.

Now for this also the Lord undertakes, promising not only *assistance*, but *success*; *sufficient Grace*, and *efficacious Grace*: *I will cause them to walk in my Statutes, and they [shall] keep my Judgments, and do them.* I will not only teach them my Statutes, I will not only encline their hearts to my Testimonies; I will not only strengthen them for my Work; but I will cause them to walk in my Statutes. The event shall be sure, that they (shall) keep my Judgments, and do them; my Word shall fail, my Promises shall be of none effect; let me be accounted unfaithful, if I do not make them faithful to me.

CHAP. XVI.

Perseverance in the Covenant.

8. **P**erseverance. Jer. 32. 40. *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my law in their hearts, that they shall not depart from me.*

The Perseverance of the Saints, is founded on the election of God, and the immutability of his Coun-

foundation of the Lord standeth sure, Rom. 8. 38. whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. This Golden Chain will hold, not one link of it shall be broken; on whomsoever the first link of Election, hath taken hold, it will infallibly bring up to the last, *Glory*. God is not as man, that he would repent. But not to wade farther into the deep, the business lies in the Promise of God.

There are two sorts of Promises concerning Perseverance. There are Promises

- { To Perseverance.
- { Of Perseverance.

1. The Promise of Eternal Life is made to Perseverance. Hold out to the end, and be saved. Overcome the world, the flesh, and the devil. *Be faithful to the death, and I will give thee the crown of life.* Rev. 2. 10. *If thou forsake him, he will cast thee off for ever.* 1 Chron. 28. 9. *If any man turn back, my soul shall have no pleasure in him.* Christians, beware of Apostacy, beware of Presumption; live in the time of your sojourning here in fear. Let it not be said of you, ye (did) run well. He runs well, that gives off, that sits not down on this side the goal. So run that ye may obtain.

2. There are Promises of Perseverance. The Covenant of God is an everlasting Covenant. He hath commanded his Covenant for ever, *Psal. 111. 5.*

There are two things in the fore-mentioned Scripture, *Jer. 32. 40.* secured to Believers, which secure their Perseverance.

1. God will not depart from them.
2. They shall not depart from him.

1. God

1. God will not depart from them. *I will not depart from them.* God is with me, but I fear I shall provoke him away : I shall weary him out by my sins and drive him from me. No, saith the Lord, I will not turn away from them, to do them good. I will not fail thee, nor forsake thee.

2. They shall not depart from him. 'Tis true, Lord will be with me, but 'tis onely while I am with him; if I depart, he will depart; if I forsake him, he will leave me off for ever. Here's my great fear, that I shall depart away from him; there is in me an evil heart of unbelief that's ever departing from the living God. Oh this froward and fickle heart, I dare not trust it for an hour; I doubt it will be gone ere I am aware; my corruptions are strong, my temptations are many, every day brings new temptations; and I am in great fear, that by one means or other, one day or other, I shall fall before temptation and depart from the living God! No, sayes God, I will not, thou shalt not depart; *I will put my fear in their hearts, that they shall not depart from me. They shall be kept by my Almighty Power, through faith unto salvation.* My grace shall be with them, and my grace shall be sufficient for them, and shall preserve them to my heavenly Kingdom.

And here is the Saints security : The Lord God will not turn away from them, nor ever suffer them to depart away from him. If the Promise fail, then may the faith also fail. It's true, there may be *gradual* declining and departures of the Saints from Christ for a season; but total or final there shall not be : They shall not fall of them that draw back unto perdition; but of them that fall, I believe to the saving of the soul. Though they fall, they shall rise again; they may turn, but they shall return. Hypocrites will not stay (with) Christ alwayes, so neither will Saints always stay from him. And there

like reason of both : Sinners sometimes will step aside;
and salute Religion, and take some turns with Christ;
but after a while, away the mult again : And there is a
double Reason of it.

1. Ther's that within them } that will fetch them
2. Ther's one without them } back.

1. There's that *within them* that will fetch them
back. Corrupt nature, the power of unmortified Lust,
this is it that bears the sway in their hearts; and howe-
ver for the time, the stream may be somewhat turn'd
out of its course, or bayd up; however by the *impetus* of
some exte n al Motives or Arguments, or the *impulses*
of an awakened Conscience, or some sudden heat of af-
fection, they are carryed on after, and in some fair
compliance with the Lord Jesus ; yet when the Bay is
removed, when the external force is spent, Consci-
ence laid to sleep, the heat affection allaid, which is of-
ten almost as soon out as in; their very natures will re-
cede, and bring them back to their old course. What is
that pulls a Stone, or a lump of Clay down again, that
is thrust up into the Air ? Why when the *vis impres-*
siva by which they were forc'd up, is spent, their natures,
their innate gravities will bring them down to their
place. Sinners need no other weights to p ill them
down to this Earth, then their earthly hearts.

2. The e's *one without them* that will fetch them off.
Satan the god of this world, whose they are, and whom
they serve; who though he indulge them so much liberty
in their Religion, as is consistent with their captive
state, and may possibly secure them the more under his
dominion, (Hypocrites are often the father to Satan,
being so near to Christ) the very Religion they
love, is but the Devils snare, by which he holds them
back from Religion; yet lest by venturing them too far,
they should be lost to him at last, he that first tempted

them so near to Christ, (Hypocrites are often beholding to the Devil for the Religion they have) will quickly tempt them back again.

And so on the other side, there are the like Reasons why Saints cannot alwayes wander, or stay away from Christ.

1. There's that within them, which will bring them back. *The grace of God within them will bring them home.* The Grace of God, is now their nature. Sinners while walking with Christ, and Saints whilest wandring from Christ, are both under a force, they are carryed against the stream; when the winds are down that carryed them on, they will return to their course. The grace of God is the seed of God, *He that is born of God, sinneth not* (that is, not unto death) *the seed of God remaineth in him.* The seed of God is immortal seed; it may be gush, and be ready to dye, but it shall not dye, it shall recover.

2. There's one above them which will bring them back, though he suffer them for a time to wander from the way. *Of those whom thou hast given me, I have lost none.* He hath lost none, and he will lose none. He sends a word of commandment after them, Jer. 3. 1. *Return O back-sliding children, for I am married to you.* Whither are you running? Whom are you following after? Come back from your Lovers, return to your Husband. I am married to you, and we may not part.

After the word of Command, he sends a word of promise, ver. 22. *I will heal your back-slidings.* Return from your back-slidings, and I will heal them. I will forgive your back-slidings, and I will cure you of your back-sliding heart. All the breaches they have made shall be mended; I will pass by all that you have done, and be reconciled to you. If you will turn, return, I will receive you. And this word of Promise is

word of Power. *I will bring you to Zion: then shall she say, I will go and return to my first Husband.* Hos. 2. Behold we come unto thee, for thou art the Lord our God, Jer. 3. 21. He that will not leave his *Israel* after the flesh, with their Idols, much less will he leave his *Israel* after the Spirit. Phil. 1. 6. *Being confident of this very thing, that he that hath begun a good work, will perform it until the day of Jesus Christ.*

A good work may be said to be begun in a double sense.

1. *When there is some good thing a doing:* Or when something is done towards it; when it is *in fieri*. When the Lord hath been ploughing up the fallow ground, making his Batteries against the strong Hold, shaking secure hearts, breaking false hopes, awakening Consciences, convincing sinners, spreading sin, and death, and all before them, entring upon a Treaty with them, and perswading them over to Christ, to make an escape: there may be hopes in this, the pains of Travel gives hopes of a Birth. But this may go back, and after the highest hopes, prove an abortion. Sinners, awakened sinners, beware you make not a stand at the Threshold; beware that your plough'd ground be not left to ye yellow. Beware that the Womb prove not the Grave of all your hopes. Mistake not Conviction for Conversion; make on, let not your God, nor your souls lose the things which have been wrought.

2. *When there is some good thing done.* When 'tis *in esse*. When the Rubbish is removed, and the first stone is laid; when the Plough hath been going, and the good Seed is sown; when the New-creature hath passed the Birth; when Christ is formed, and the light of life is newly sprung up in the soul; if there be but a grain of Mustard-seed, the least and lowest degree of saving grace broken forth in the heart, the Question is not;

while it be much or little; if it be grace, there's the immortal life, there's the good work begun, which shall be carried on till the day of Jesus Christ. *Grace is a security for Glory*: Yet beware Christians, let not this security make you secure; though there be an Harvest in the seed, yet the seed must be cherished, watched, and well looked to, that it may grow up to the Harvest: He that lets it dye for want of looking to, proves that it was dead whilst alive. Let not your fall be short of Glory, prove that your Grace was not Grace.

Christian, lay hold on the Promise and lift up your heads, you are under fears; however it be with you at the present, you are in doubt whether it may be; your way is long, and dangerous; yet your hearts are deceitful and unstable; you are going on at present, but doubt how you shall hold out: I may meet with Iyons in my way, which may fright me back; I may lose my way and never recover; I may be a wayward, and faint in my way, and lye down and give off. My Lord and my soul, have been often upon the parting pin; I have been almost gone, and I tremble to think what may become of me: Yet remember who it is that hath said, *I will not be from you to do you good; I will put fear in your hearts, and you shall not depart from me*. Rise soul, take care for to day, and take no thought for to morrow. Mind the present duty, go on thy way though weeping and trembling, and hard bestead: Go on thy way, and then commit thy way, and thy self to him, by whose mighty Power thou shalt be kept through unto salvation. Faithful is he that hath called you and will do it.

And now you have all. *Let us hear the conclusion of the whole matter*. God hath made a Covenant with his people, hath given himself for their Redemption, his Son for their price, his Spirit for their guide in

way, *his Earth* for their accommodation by the way, *his Angels* for their Guard, *the Powers of darkness and death* for their spoils, *everlasting Glory* for their Crown. And because their way is difficult, and their work is contrary to them, he hath given them all that grace that is necessary to bring them to Glory. In General, a *new heart*, in all things suited to their way, and thoroughly furnished for every good work. In Particular, *Knowledge* to guide; *oneness* to fix and intend; *tenderness* to submit to, and yield, *love* to constrain and bring on; *fe. r* to fence and hold in; *obedience* to perform and bring forth; and *perseverance* to go through, and hold out to the end; and there grace and glory meet. This is the Covenant of grace, this is the word which by the Gospel is preached unto you.

It will be said, But if God hath undertaken all this for us, what is there then left on us to do? Here's a Doctrine according to sinners hearts; if this be Gospel, then you may take thine ease, take thy liberty, cast away care, make much of thy body, God will take care of the rest.

But is there nothing required of us? Let the Scriptures speak, *Ezek. 36. 37. Yet for all this will I be required of, or sought unto by the house of Israel; otherwise let them look for no such things. He that will not ask in faith, let not that man think he shall receive any thing of the Lord, Jam. 1. 7.* And can he think to receive any thing, that neither believes nor prays? That neither prays in faith, nor prays at all, *Phil. 2. 12, 13. It's God works in you, both to will and to do.* What then? Therefore sit you still and do nothing? No such matter; therefore work out your salvation with fear and trembling, saith the Apostle. The promise of God was never intended to make the command of God of no effect. God in promising grace, promises a power for duty; & as he doth not give, so we must not receive that power or grace of God in vain. Whilst he gives

what he requires, he still requires what he gives. The promise of God (*ye shall be my people*) though he undertake to make it good, yet it is also the matter of stipulation. And in this promise wherein the Lord assures us, what *de facto* we (shall) be, is included a Precept, wherein we may understand what *de jure* (ought) to be.

In undertaking to give us a new heart, a tender and obedient, a persevering heart, the Lord doth promise both to make us what we should be, and to help us what we are bound to do; and gives us at once a clew hint, both of our mercy and duty. This is the sense and sum of that Promise, The Lord will work all that in us, and will help and cause us to perform all that which (is required) unto salvation; and so the *Promissum* of Gods part, doth not make void but establish the *Debitum* on ours. *Do we then make void the Law through Faith? Nay, we establish the Law.*

Though it be certain as to the event, that all that is necessary to salvation, shall be accomplished in us; God hath undertaken that, yet it is altogether as certain, that God hath made our loving him, fearing him, obeying his whole will, and our sincerity and perseverance here in, so necessary, that we cannot otherwise be saved.

Christians, mistake not, nor abuse the grace of the Gospel. The Lord never meant your mercy should make void your obligation to duty. Redemption from sin was never intended as a toleration of sin. He gives not his Spirit in favour of the flesh. What he undertakes to work for you, was never with a mind to maintain you in idleness, *Tit. 2. 11, 12*. The Grace of God that bringeth salvation, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Though you are saved by grace, yet you are still (in

ense) debtors to the whole Law. Perfect obedience to the whole Law, even to the utmost *Jota*, is still due from you; and if it be not in your hearts to pay all that you owe, that is, if there be any duty commanded in the whole Book of God, that you must be dispensed with, that you will not set your hearts to observe and obey; if there be any one sin that you must be excused in, and will not part with; if there be any, the highest pitch of holy Care, Activity, Industry, Zeal for God and Holiness, that you will not be perswaded to press hard after; this is an evidence of such an unsound heart, as hath no part in the Gospel, or the salvation thereof. Perfection is still due, though sincerity will be accepted. Sincerity shall be accepted, but what is sincerity less than an hearty willingness to be perfect, attested by a striving and pressing on to that mark which is set before us.

O admire and bless the Lord, the Lord for grace; but do not turn the grace of God into licentiousness. Shall we continue in sin, because Grace that abounded? Will we thus requite the Lord? Will ye thus deceive your selves, O foolish people and unwise? Will you slight him, because he hath loved you? Kick at him, because he hath cared for you? Shake off his yoke, because he hath secured you the Crown? Will you serve his enemies, because he hath saved you from them? Will you nourish your diseases, because he hath said he will cure you? Will you live and not eat? Reap and not plough? Will you not eat, because he hath given you meat? Will you not run, because he hath given you legs? Nor work because he hath given you hands? Nor watch, because he hath given you eyes? Or will you tempt the Lord, and call that your trust in him? Awake from such madness.

Christians, say not (if God will, I shall) whether I take care or no, believe or no, repent or no, be obedient, or rebellious, whether I awake or sleep, work or be idle;

my unbelief, my disobedience, my negligence shall make the faith of God of none effect. But rather, since God hath said, (you shall) let thine heart answer (I will walk in his statutes. Arise O my soul, up and be doing work out thy salvation, because it's God that worketh thee to will and to do : shake off thy sloth, set to work, run out thy race, since God hath said, thou shalt not run, nor labour in vain. And look to it, for however thy Idleness, or greatest Unfaithfulness, will not make void the Covenant of God; yet will it make manifest that thou hast no part nor lot in it.

But to all these glorious things that have been spoken possibly some will reply; O, if all this be so, then happy Saints indeed; *Happy are the people that are in such case, yea, blessed are the people whose God is the Lord.* But will the Lord indeed do all these things for Mortals? Will he take notice of Worms? shall such dry bones live? Will he set such vile dust as the Apple of his eye? Is not this too good to be true? Too great to be believed? Are we not all this while but in a Dream, or a fools Paradise? Oh that I were sure the one half were as it hath been told me. Too great to be believed? As if it might be questioned whether the Sun be light, because it dazzles our eyes. But what certainty would you have? Is all this too great for the great and Almighty God to do, who hath said, *Isa. 55. 9. As the Heavens are higher than the Earth, so are my waies higher than your waies, and my thoughts, then your thoughts.* Can he not do it, who can do all things? Will he not do it, when he hath said he will? Will the Lord mock? Can God deceive? Shall his Word, yea and his Oath too, those two immutable things, in which it is impossible for God to lye, can they fail? If you should hear the Lord himself speaking to you from Heaven with audible voice, my Covenant I make with thee, and it is my intent and purpose to perform every word that is written in it, according

to the plain import and meaning thereof; there shall not
 little fail, neither will I alter the thing that is gone
 forth of my lips. Heaven and Earth shall fail, but my
 word shall not fail; trust to it, trust everlasting truth,
 trust to everlasting strength. Fear not, for there shall not
 fail one word of all that I have spoken by all my servants
 the Prophets.

If you thou'd hear the Lord speaking thus to you from
 Heaven, what would you say? Would not this satisfy you?
 Why search the Scriptures, that *more sure word of Prophe-*
cy, 2 Pet. 1. 19. Read them diligently, understand what
 you readeſt, and then ſay, if thou doeſt not there find
 the Lord ſpeaking fully to thee the following words..

C H A P. XVII.

God ſpeakidg from Mount Gerizim. Or, the Goſpel in
 a Map; being a ſhort view of the exceeding great
 and precious Promiſes * by another hand. *Mr. I. A.

In the voice of the **O** *All ye Inhabitants of the world,*
Herauld. *and dwellers on the Earth; Come*

and hear; gather your ſelves together unto the Procla-
mation of the great King. Hear, you that are far off, and
ye that are near: He that hath an ear to hear, let him
hear. I am the voice of one crying in the Wilderneſs,
prepare ye the way of the Lord. Let every Valley be ex-
alted, and every Mountain made low, for the glory of the
Lord is to be revealed. Go thorow, go thorow the Gates;
prepare the way: Caſt up, caſt up the High-way; gather
the Stones, liſt up the Standard for the people: for the
Lord proclaimeth ſalvation to the ends of the Earth. Ty-
dings, tydings, O ye Captives! Hear all ye that look for
redemption in Iſrael; behold I bring you glad tydings of great
joy, which ſhall be unto all people. Bleſſed news! Prepare
your ears, and hearts; the Lord hath commanded me,
ſaying; Go unto the people, and ſanctifie them, lee
the waſh and be ready, for the Lord is coming down
upon

upon Mount Sion, in the sight of all the Nations: Not Earthquakes and Fire; not in Clouds, and Darknes; in Thundrings and Burnings, rending the Mountains, and breaking the Rocks in pieces: He speaks not to you out of the Blackness, and Darknes, and Tempest; you shall say no more, Let not God speak to us lest we dye; He speaketh peaceably, the Law of kindness is in his mouth, preacheth peace, peace, to him that is far off, and to him that is near.

Behold how he cometh, leaping upon the Mountain: he hath passed Mount Ebal, no more wrath or cursing; he is come to Mount Gerizim, where he standeth to bless the people: As Mordecai to his Nation he writeth words of truth and peace, seeking the welfare of his people, and speaking peace to all his Seed.

Behold how he cometh, clothed with flames of Love, with bowels of Compassion, plenteous Redemption, multiplied Pardons. O how pregnant is his Love! the rollings of his Bowels! Oh how full are his Breasts, even aking till they are eased by the sucking of his hungry Children!

Hearken therefore O ye Children, hearken to me. you it is commanded, O People, Nations, and Languages that at what time you hear the joyful sound, the Trump of Jubile, the tydings of peace in the voice of the everlasting Gospel, that you fall down before the Throne, and worship him that liveth for ever and ever.

Arise, and come away; Prepare, prepare you; Hearken with an uncircumcised ear; you are not upon a common thing. Behold the Throne is set, the Throne of grace, where Majesty and Mercy dwell together: from thence will the Lord meet you, from thence will he commune with you from the Mercy-seat, from between the Cherubims, upon the Ark of the Testimony. Lo, the Lord cometh out of his Pavilion, the mighty God from Sion. Selah.

ay covereth the Heavens, the Earth is full of his praise.
 fire (of love) goeth before him, mercy and truth are round
 out him, righteousness and peace are the habitation of
 Throne; he rideth on his Horses and Chariots of Sal-
 vation, the Covenant of life, and peace is in his mouth.

Rejoyce ye Heavens, make a joyful noise to the Lord
 of the Earth. Let the Sea roar, the Floods clap their
 hands, and the multitudes of the Isles rejoyce. Stand forth
 the Host of Heaven, prepare your Harps, cast down
 your Crowns, be ready with your Trumps, bring forth
 your golden Vials full of Odours, for our voices will jarr,
 our strings will break, we cannot, we cannot reach the
 height of our Makers praise.

Yet let them that dwell in the dust arise and sing.
 Give your part in this glorious service, but consider and at-
 tend. Call out your souls, and all that is within you.
 Fix up your voices, fix your eyes, enlarge your hearts,
 and all their Powers; there is work for them all. Be in-
 tensive, and serious, you cannot strain too high.

Come forth ye graces, beset the way, be all in readiness.
 and forth Faith, and Hope: flame O Love, come ye
 from desires, and break with longing: Let fear with all
 veneration do its Obedience. Joy prepare thy songs, call
 all the Daughters of Musick, to salute the Lord as he
 passeth by. Let the generations of the Saints appear, and
 tread the way with Boughs and Garments of Salvation,
 songs of Deliverance, Deut. 29. 10 to the 13. Ye
 and this day all of you before the Lord your God, your
 Princes, your Elders, your Officers, with all the men of
 feel, your little Ones, your wives, and the stranger
 that is within thy Camp. from the bower of Wood, to
 the drawer of Water: That thou shouldest enter into
 covenant with the Lord thy God, and into his Oath,
 that the Lord thy God maketh with thee this day:
 that he may establish thee to day for a people unto him-
 self.

self, and that he may be unto thee a God, as he said unto thee, and as he hath sworn.

I have done my errand. The Messenger of the morning disappeareth, when the Orient Sun cometh forth of his Chambers, I vanish, I put my mouth in the dust. The voice of the Lord ! The soft and still voice ! O soul, wrap thy face in the mantle, and bow thy self to the ground, and put thee in the cliff of the Rock, where Jehovah proclaimeth his Name, and maketh all his goodness to pass before thee.

Hear, O ye ends of the Earth. The mighty God, *The voice of the*
 the Lord hath spoken: Gather my Saints unto **L O R D.**
 those that have made a Covenant with me by *a Psal. 50.*
 sacrifice. *a* Behold I establish my Covenant between *1. 5.*
 you, and you. *b* By my Holiness have I sworn, that *b Gen. 17.*
 will be your Covenant-friend. I lift up my hand to *7.*
 Heaven, I swear I live for ever; and because I live, *c Joh. 14.*
 you shall live also. *c* I will be yours: *d* Yours to all *19.*
 intents and purposes: Your refuge and your rest, *a Jer. 32.*
 your Patron and your Portion; *f* your Heritage *38. 40.*
 and your Hope; your God and your Guide. *g* While I *Jer. 50.*
 live, you shall never want; and what I am to my *6. Psal.*
 self, I will be to you. *b* And you shall be my Peo- *90. 1.*
 ple, a chosen generation, a Kingdom of Priests, an holy *Psal. 46. 1.*
 nation, a peculiar Treasure unto me above all peo- *Psal. 73.*
 ple. *i* I call Heaven and Earth to witness this day, *26.*
 that I take you for mine for ever. My Name shall *Isa. 25. 4.*
 be upon you, and you shall be Pillars in the Temple *5.*
 of your God, and shall go no more out. *k* *Psal. 48.*
 My Livery shall you wear, and the stamp of my *14.*
 Face shall you carry: *l* and I will make you my *b Psal. 34.*
 witnesses and the Epistles of Christ unto the world, *9, 10.*
 and you shall be chosen Vessels, to bear my Name *i Exod.*
 before the sons of men. And that you may see that I *19. 5. 6.*
 am in earnest with you, lo I make with you an ever- *1 Pet. 2. 9.*
 lasting Covenant, ordered in all things, and sure; *m k Rev. 3.*
 and do here solemnly deliver it to you, as my act and *12.*
 deed, sealed with sacred blood, *o* and ratified with *Ezek. 36.*
 the Oath of a God; *p* a God that cannot lie, that *25. 26.*
 allows no place for repentance. *q* Come ye blessed, *with Eph.*
 receive the Instrument of your salvation: take the *4. 24.*
 writings, behold the seals; here are the conveyances *m Isa. 24.*
 of the Kingdom. Fear not, the donation is free, and *8*
 See, it is written in blood, founded on the All- *2 Cor. 3. 3.*
 sufficient merits of your Surety, *r* in whom I am *2 Sam.*
 well *1 Cor.*

f Math. 3. well pleased, *f* whose death makes this Testament
 17. unchangeable for ever; so that your names can
 1 Cor. 3. be put out, nor your Inheritance alienated, nor
 15 16. 17 Legacies diminished; nothing may be altered,
 thing added, nothing subtracted, no not for ever.
 Happy art thou, O *Israel*! Who is like unto thee
 People! *u* Only believe, and know your own b
 The blef sedness. Attend O my Children, unto the blef
 sings of the of your Father, and hear, and know the glorious
 Covenant, munities, and the Royal Prerogatives that I
 are sealed confirm upon you.

Liberty, and immunities, of its Royal Privileges and prerogatives
 a Deut. 33. 29

The immu Here I seal you your Pardons, Though your
 nities and be as many as the sands, and as mighty as the Mo
 Liberty, tains, I will drown them in the deeps of my botto
 the care less mercies. *w* I will be merciful to your unright
 unt con ousness; I will multiply to pardon, *x* where y ur
 ff. 13. 10 have abounded, my grace shall super-abound; th
 1. O they be as scarlet, they shall be as white as sn
 general though red like crimson, they shall be as wool. *y*
 discharge I declare my self satisfied, and pronounce y
 f on all an hold I declare my self satisfied, and pronounce y
 d. 10. 10 absolved: *z* The price is paid, your debts are clear
 Micah. 7 your Bonds are cancelled. *a* Col. 2. 13, 14.

19. *z* Heb. 8 12 Ps. 55 7 y Ps. 1. 18 *z* Job 33. 24 *a* Isa. 43. 25.

Whatever the Law, or Conscience, or the Accu
 ser hath to charge upon you, here I exonerate you
 discharge you. *1*, even I am he, that blot out
 a Rom. 2. your transgressions, for my Names sake. Who sh
 33. 34 lay any thing to your charge, when I acquit yo
 (1) h. 2. Who shall impeach, or implead you, when I p
 12. claim you guiltless? *b* Sons Daughters, be of go
 al. 9 2. chear, your sins are forgiven you. *c* I will forgi
 a Ez. 35. 25. your consciences, and put the voice of peace in
 Heb. 9 14 months, *d* and they shall be your Registers, in whic
 1 a 57. 19

record your Pardon, and the voice of Guilt, and
 Wrath, & Terrour shall cease. *Heb. 10. 22. Isa. 27. 4, 5.*

Here I sign your release from the house of Bon- ^{2 Our}
 dage; *f* Come forth ye captives, come forth ye pri- ^{release from}
 soners of hope; for I have found a ransom: *g* I pro- ^{the house of}
 duce liberty to the captives, and the opening of the ^{bandage;}
 prison to them that are bound. *h* Behold I have bro- ^{particular-}
 ken your bonds, and shook the foundations of your ^{ness,}
 prisons, and opened the iron gates. *i* By the blood of ^{f Rom. 6.}
 the Covenant have I sent forth the prisoners out of ^{17, 18.}
 the pit wherein there is no water. *k* Arise, O redeem- ^{1 Cor. 7.}
 er of the Lord, put off the raiment of your captivi- ^{22.}
 ties, arise and come away. ^{2 Job 33-}
^{24.}
^{18.}
^{h 1st. 61.}

1. & 42 7. i Luke 4 18 k Z ch. 9 11.

The dark and noisome prison of sin shall no longer ^{From the}
 detain you. *l* I will loose your fetters, and knock off ^{dark and}
 your bolts. Sin shall not have dominion over you. *m* ^{noisome}
 I will heal your back-slidings, I will subdue your ^{prison of}
 iniquities *n*, I will sanctifie you wholly *o*, and will ^{sin.}
 put my fear in your hearts, that you shall not depart ^{l John 8}
 from me. *p*. Though your corruptions be strong and ^{34. 35. 36.}
 many; yet the aids of my Spirit, and cleansing-ver- ^{m Rom. 6.}
 ge of my word, and physick of my corrections shall ^{14.}
 work together with your prayers and endeavours, ^{n Mic. 7.}
 that they shall not finally prevail against you, but ^{19.}
 all surely fall before you. *q* ^{Jer. 3. 12}
^{o 1 Thess.}
^{5. 23. 24.}
^{p Jer. 32}

40 q Ezek. 36 37. Eph 5 26. Isa. 27 9.

From the strong and stinking goal of the grave do I ^{From the}
 deliver you, O death, I will be thy plague, O grave, ^{strong and}
 I will be thy destruction, *r* my Beloved shall not ever ^{stinking}
 see corruption. *s* ^{goal of the}
^{grave.}

I will change your rottenness into glory, and make ^{r Hos 13 14.}
 your dust arise and praise me *t*. What is sown in ^{(Psal. 16.}
 weakness, I will raise in power: what is sown in cor- ¹⁰
 ruption, I will raise in incorruption: what is sown a ^{1 D n. 12.}
^{2, 3.}

Natural 15. 26 19

11 Cor. natural body, I will raise a spiritual body. *n* This
 15 42. flesh of yours, this corruptible flesh shall put on
 43 44. corruption; and this mortal shall put on immortality
 11 Cor. *m* Death shall be swallowed up in victory, and mor-
 15 53. tality of life. *x* Fear not, O my children; Come, and
 2 2 Cor. will shew you the enemy that you dreaded. See, he
 5 4. lies the King of terrors, like *Sifera* in the tent, fast-
 1 Cor. 15. ed to the ground, with the nail struck through
 54. temples. Behold the grateful present, the head
 your enemy in a Charger: I bequeath you your con-
 11 Cor. quered adversary, and make over death as your
 3 22. gacy. *y* O death where is thy sting? where now
 2 1 Cor. thine armour wherein thou trustedst? *z* Come
 15 55. people, enter into your chambers: *a* Come to your
 a Ma. 26. beds of dust, and lay you down in peace, and
 20. your flesh rest in hope; *b* for even in this flesh shall
 b Isa. 57 2. you see God. *c* O ye slain of death, your carkases, as
 c Psal. 16. as loathsome as the carrion in the ditch, will I redeem
 91. from the power of the grave, *d* and fashion those
 Job. 19. bodies like unto the glorious body of your exalted
 25 26 27. deemer. *e* Look, if you can on the Sun, when shining
 c Psal. 49. in his strength, with such dazzling glory will I clothe
 15. you, O ye of little faith. *f*
 c Phil. 3. From the terrible dungeon of eternal darkness I
 21. hereby free you. Fear not, you shall not be hurt
 f Mat. 13. the second death, *g* you are delivered from the wrath
 43. to come, and shall never come into condemnation
 From the the flames of *Tophet* shall not be able to singe
 censure of hairs of your heads, no nor the smell of the fire
 eternal upon you. Stand upon the brink, and look down into
 darkness. the horrible pit, the infernal prison, from whence
 g Rev. 2. I have freed you.
 11. See you how the smoke of their torments ascends for
 Rom. 8. 1. & ever? Mark you the cursings and ravings, the roarings
 b 1 Thess. blasphemies? What think you of those hellish fiends?
 2 10. you have been willing to have had them for your comfort
 Job 5 24. & tormentors? What think you of those chains of darkness
 i Rev. 14. & ever?

of the river of brimstone, of the instruments of tor- ¹ Esay 33.
ment for soul and body, of those weepings, and ^{14.}
ailings, and gnashing of teeth. Can you think of ^{m Eph. 2.}
everlasting banishment of a *goe ye cursed*? could ^{3.}
you dwell with everlasting? could you abide with ^{n 1 Thess.}
devouring fire? This is the inheritance you were ^{5. 9.}
born to. ^m But I have cut off the entail, and ^{o Jer. 29.}
brought for you a great salvation. I have not or- ^{11.}
dained you to wrath, ⁿ but my thoughts towards ^{3 Our pro-}
you are thoughts of peace. ^{tection}
^{from all}
^{our ene-}
^{mies.}

Here I deliver you your protection. From all ^{p 2 Kings}
your enemies will I save you. ^p I grant you a pro- ^{17. 39.}
tection from the arrests of the Law: your surety ^{From the}
earth fully answered it; ^q my Justice is satisfied, my ^{arrests of}
wrath is pacified, my honour is repaired. ^r Behold, ^{the Law.}
I am near that justifie you, who is he that shall con- ^{q Gal. 3.}
demn you? ^{13.}

From the usurped dominion of the powers of ^{Ro. 4. 10.}
darkness. I will tread Satan shortly under you, ^{r Dan. 2.}
and will set your feet in triumph upon the necks of ^{24.}
your enemies. ⁿ Let not your hearts be troubled; ^{2 Cor. 5.}
though you be to wrestle with principalities and ^{19, 20.}
powers, and the rulers of the darkness of this world: ^{f Esay. 50. 1}
for stronger is he that is in you, than he that is ^{From the,}
in the world. ^x He may bruise your heel, but you ^{powers of,}
shall bruise his head. ^y Behold your Redeemer ^{darkness.}
leading captivity captive, spoyling principalities ^{t Col. 1.}
and powers, and triumphing over them openly in ^{13.}
his Cross. ^z See how Satan falleth like lightning ^{u Rm. 1}
from Heaven, ^a and the *Sampson* of your salvation ^{20.}
teareth away the gates of Hell posts, and all upon ^{n Eph.}
his shoulders, and setteth them up as Trophies of ^{12. 8.}
his Victory: how he pulleth out the throat of the ^{x 1 Joh. 3.}
Traytor, and lifteth up the heart of the Traytor upon ^{4.}
the top of his spear, and washeth his hands, and ^{y Gen.}
dyeeth his robes in the blood of those your enemies. ^{15. 2.}
^{z Col. 6.}
^{15.}
^{a Luk.}
^{18.}
^{b 112. 2}

From 1, 2, 3.

From the victory of the world, c neither
victory of the world. crowns, nor its flatteries shall be too hard for you

c 1 John 5. 4. victorious faith. Though it raise up *Egypt*,
Amalek, and *Moab*, and all its whole Militia

Gal. 1: 4. gainst you: yet it shall never keep you out of
naan. Be of good comfort, your Lord hath over-

d Joh. 16. 33. come the world. *d* Though its temptations be
 powerful, yet this upon my faithfulness will I

promise you, that no such shall come upon you,
 what you shall be able to bear: But if I see

trials (which you fear) would be too hard for your
 graces, and overthrow your souls, I will not

suffer them to come upon you; nay, I will make
 your enemy to serve you, *e* and do bequeath

the world as part of your Dowry to you. *f*

e 1 Cor.

10. 13.

f 1 Cor.

3. 22.

From the

curse of

the Cross.

g Psal.

119 71.

h Rom. 8.

28.

i Job 5.

17, &c.

k Jam. 5.

1, 12.

l Psal. 94.

12.

m Esay 43.

2.

n Hof. 2.

14.

o

p Esay 25.

4.

q

r Heb. 12.

3, 7, 8.

4.

From the curse of the Cross, *g* Affliction
 prove a wholesome Cup to you; your Lord

drank the Venome into his own body, and what
 remains for you is but a healthful Potion, which

will promise you shall work for your good. *h*

not afraid to drink, nor desire the cup should
 from you: I bless the cup before I give it unto

i Drink you all of it, and be thankful; you
 find my blessing at the bottom of the cup,

sweeten the sharpest afflictions to you. *k* I

stand by you in all conditions, and be a fast friend
 to you in every change. *l* In the Wilderness I

speak comfortably to you, and in the fire, and
 the water, I will be with you. *m* I will be a strength

to the poor, and a strength to the needy in his
 stress; a refuge from the storm, and a shadow from

the heat, when the blast of terrible ones is
 storm against the Wall. *n* Your sufferings shall

be a cup of Wrath, but a Grace-cup; not a Cup
 but a Cure; not a cup of trembling, but a cup

of blessing to you. *o* They shall not hurt you,

erai you. *p* My blessing shall attend you in every *p* *Psal.*
 condition. *q* I say not only, Blessed shall you be *119. 67.*
 your Basket, and blessed in your store; but ble- *q* *Gen.*
 shall you be in your Poverty, *r* and blessed *26. 3.*
 all you be in your streights: not only blessed *r* *Gen. 28.*
 all you be in your Cities, and blessed shall you *15.*
 in your fields; but blessed shall you be in your
 lands, and blessed shall you be in your banish-
 ment. *f* Blessed shall you be when you are perse- *f* *Mark 9.*
 cuted, and when you are reviled, and your name *29. 30.*
 cast out as evil: Yea, then doubly blessed. *t* My *t* *1 Pet. 3.*
 richest blessings, greatest good, and richest *14.*
 goods, will I put into your evil things. *u* These *u* *Mat. 5.*
 happy Immunities, these glorious Liberties of the *10, 11, 12*
 sons of God, by this immutable Charter, I do for *u* *1 Pet. 4*
 ever settle upon you; and do in, and with my Co- *13, 14.*
 venant, unalterably, irrevocably, everlastingly con- *Luk. 6. 20,*
 firm unto you, and confirm upon you. *21, 22.*
 Yea, I will not only free you from your miseries; *The Privi-*
 I will conferr upon you Royal Privileges and *leges and*
 prerogatives, and instate you into higher and great- *Preroga-*
 happiness than ever you have fallen from. Loe, *tives of*
 give my self to you, and all things with my self. *the Cove-*
 Behold O ye Sons of men! Behold and wonder. *nant.*
 Be astonished O Heaven! Be moved, ye strong *He gives*
 foundations of the Earth! For you shall be my wit- *himself to*
 nesses. This day do I by Covenant bestow my self *us for our*
 upon my servants. *w* I will be your God, for e- *God.*
 ver and ever; *x* Your Own God: *y* Nothing in *w* *Gen.*
 the world is so much your own as I. The Houses *17. 7.*
 that you have built, that you have bought, are *x* *Psal.*
 so much yours as I am. Here you are Tenants *48 14.*
 for a season; but I am your eternal Inheritance. *Jer. 32. 38.*
 These *z* These *Rev. 21. 3.*
 loans for a season, but I am your dwelling place *z* *Psal.*
 for all generations. *a* You have no where so great *67. 6.*
 Propriety, so sure and unalterable claim, as you *5. with*
 have *73. 26.*
 have *a* *Psal.*
 have *90. 1.*

have here. What do you count your own? *d* you count your bodies your own, your souls your own? Nay these are not your own; they are bought with a Price. *b* But you may boldly make your claim to me? you may freely challenge an interest in me. *c* Come near, and fear not; where should you be free, if not with your own? where should you be bold, if not at home? You are never in all the world so much at home, as when you are with me. You may freely make use of me, of any of my Attributes, when ever you have need. *To be to us d* I will be all to you, that you can wish. *e* I will be a friend to you. *f* My secrets shall be with you, and you shall have all freedom of access to me, and liberty to pour out all your hearts into my Bosom. *g*

Jam. 2. 2. 3 I will be a Physician to you. I will heal your back-slidings, and cure all your diseases. *b* Fear not, never did soul miscarry, that left it self in my hands, and would but follow my prescriptions.

g Eph. 3. 12. I will be a Shepherd to you. *i* Be not afraid of evil tidings, for I am with you; my rod, and my staff shall comfort you. You shall not want, for I will feed you; you shall not wander (to be lost) for I will restore you. I will cause you to lie down in green Pastures, and lead you beside the still waters. *k* I will gather you with mine arms, and carry you in my bosom, and will lead on softly, that the flock and the children be able to endure.

i Psal. 23. 1. and 80. 1. Officers be careless, I will do the work my self. I will judge between cattel and cattel. I will find that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick; but I will destroy the fat and the strong; and will feed the

I will watch over my *m* Ezek.
 by night. *n* Behold, I have appointed my *34. 16, 17.*
 as your Watchmen, and Overseers that *with verse*
 for your souls. *o* Yea, mine Angels shall *2, 3, 4.*
 your Watchers, and shall keep a constant guard *7. Esay 27.*
 on my Flock. *p* And if peradventure the ser- *Heb. 13:*
 should sleep, *q* mine own eyes shall keep a *17.*
 perpetual watch over you, by night, and by day. *r* *Act. 20, 28*
 Keeper of *Israel* never slumbereth, nor sleep- *p Dan. 3:*
 nor withdraweth his eyes from the righte- *17. 23.*
 needs. *t* I will guide you with mine eye; I will ne- *Psal 34. 7.*
 I will trust you out of mine own sight. *u* *q Mat. 13.*
 I will be a Sovereign to you. The Lord is your *25. 27.*
 Judge, the Lord is your Law-giver, the Lord is *r Psal. 34.*
 your King. *w* Fear not the unrighteousness of *15. and*
 men, I will judge your cause, I will defend your *33. 18.*
 rights. *x* You shall not stand at mans Bar; you *2 Chron.*
 shall not be cast at their Vote; let them curse, *16. 9.*
 I will bless; let them condemn, I will justify. *y* *Psal 122*
 When you come upon tryal for your lives, to have *3, 4, 5.*
 your eternal state decided, you shall see your *t Job 36.*
 stand, your father, upon the Bench. *a* Into my *z 7.*
 hands shall your cause be cast, and you shall *Psal. 35.*
 stand in judgement, and be found at the *8.*
 right hand among the sheep, and hear the King say, *Our Sov-*
 come ye blessed, inherit the Kingdom. *b* *reign.*
 I will be an Husband to you. *c* In loving kind- *w Esay 33*
 nesses, and in mercies will I betroth you unto me *22.*
 ever. *d* I will espouse your interest, and will *x Deut.*
 be as one with you, and you with me. *e* You shall *32. 36.*
 be for me, and not for another; and I also will be *Psal. 146.*
 with you. *f* Though I found you as an helpless In- *12. and 9.*
 fant, exposed in its blood, all your unworthiness *4.*
 I will wash away. *g* *1 Cor. 4.*
 I will be as one with you, and you with me. *3, 5.*
 I will be for me, and not for another; and I also will be *2 Cor. 10.*
 with you. *h* Though I found you as an helpless In- *18.*
 fant, exposed in its blood, all your unworthiness *z Esay 50.*
 I will wash away. *i* *9.*
 I will be as one with you, and you with me. *Gen 12. 3.*
 I will be for me, and not for another; and I also will be *32. 33.*
 with you. *j* *Mat. 25. 33, 34. Mat. 20. 32. 33.*
 I will be as one with you, and you with me. *k* *Mat. 25. 40. 46. Act. 1.*
 I will be for me, and not for another; and I also will be *Zach. 2. 2. / Hos. 2. 2.*
 with you. *l*

g Ezek 16 doth not discourage me. Loe, I have looked upon
 4. to the you, and spread my skirt over you, and put
 10. comeliness upon you. Moreover, I swear un-
 b Jer. 24. to you, and enter into Covenant with you, and
 7. and 30. you shall be mine. **g** Behold, I do (as it were),
 21. 22. & my self out of my own power, and do here tole-
 21. 33. 34. ly, in this my Marriage Covenant, make away
 i Rev. 21. self to you, **b** and with my self all things. **i** I
 7. **k** Ezek. be an everlasting Portion to you. **k** Lift up
 44. 28. your Eyes Eastward, and Westward, and Nor-
 Jer. 51 19 ward, and Southward. Have you not a word
 Psal 119. Portion, a goodly heritage? Can you lift up
 57. riches, or count your own happiness? Can you
He maketh thom Immenity, or reach Omnipotency, or
over him- comprehend Eternity? All this is yours. I will
self to us open all my treasures to you, I will keep back
in all his nothing from you.
Essential
Perf. tions,
and
Personal

Relations. All the Attributes in the Godhead, and all
 Persons in the Godhead, do I hereby make over
 to you. I will be yours in all my Essential Perfe-
 ctions, and in all my Personal Relations.

In all mine Essential Perfections.

His Eter- *Mine Eternity shall be the date of your happi-*
nity as the I am the Eternal God, and while I am, I will
date of our life and blessedness to you. **i** I will be a nev-
Happiness. failing Fountain of Joy, and Peace, and Bliss un-
 1 P. 1 90. to you. **m** I am the first, and last, that was, and
 1. 2. with you. **m** and is to come, and mine eternal Power and Gl-
 Psal. 48. head shall be bound to you. **n**

14.
1 Tim. 1. I will be your God, your Father, your Frie-
17. with while I have any being. **o** I have made mine ev-
1 Pet. 5 10 lasting choice in pitching upon you. **p** Fear no
m Psal 36 for the Eternal God is your Refuge, and und-
7. 8. 9. and neath are the everlasting Armes. **q** My dura-
16 11. **Esay. 35.**
10 n J. 1. 32. 40. o Esay 9. Jer. 10 10. **p** Psal. 132. 13, 14. Hos. 2.
q Deut. 33. 27.

ches and righteousness shall be yours. *r* Though *Prov. 8.*

I should forsake you, yet will not I forsake you. *f* *10.*

When the World, and all that is therein, shall be *f* *Heb. 13.*

erant up, I will be a standing Portion for you. *Psal. 27.*

When you are forgotten among the dead, with e- *10.*

verlasting loving kindness will I remember you. *r* *1* *Esay 54.*

Mine *changeableness shall be the Rock of your* *10.*

Rest. u When all the World is like the tumbling *His un-*

Ocean round about you, here you may fix and settle. *change-*

I am your resting place. *w* *ablenss as*

The Immutability of my Nature, and *of our Rest*

Counsel, and of my Covenant, are sure footing *u* *Mal 3.*

for your Faith, and a firm Foundation for your *Psal. 62.*

strong and everlasting Consolation. *x* When you *6, 7. and*

are afflicted, tossed with Tempests, *y* and not com- *92. 15.*

forted; put into me: I am an Haven of Hope, *1* *w* *Jer. 50.*

I am an Harbour of Rest for you; here cast your An- *6.*

chors, and you shall never be moved. *z* *1* *Chron.*

Mine Omnipotency shall be your Guard. I am God *14. 11.*

Almighty, your Almighty Protector, your Al- *x* *2 Tim.*

mighty Benefactor. *a* *2. 19.*

What though your Enemies are many; more are *H-b. 6.*

they that are with you, than they that are against *17, 18.*

you; for I am with you. *b* What though they are *y* *Esay 54*

mighty? they are not Almighty. Your Father is *11,*

greater than all, and none shall pluck you (pluck *z* *Jer. 17.*

while they will) out of my hands. *c* Who can *13, 17.*

withstand my power, or obstruct my salvation? *d* *Psal. 46. 1,*

Who is like unto the God of *Jeshurun*, who rideth *2, 5. and*

on the Heaven for your help, and in his excellency *125. 1.*

on the Sky? I am the sword of your strength, and *His Om-*

the shield of your excellency. *e* I am your rock, *nipotency*

and your fortress, your deliverer, your strength. *f* *for our*

the horn of your salvation, and your high tower. *16.*

Joh. 10 19. d *Esay 43 13. Dan. 4. 35. 2 Pet. 2. 9. e* *Deut. 33, 2*

9 f *Psal. 18. 2.*

g 1 Pet. 1 I will maintain you against all the power of the Enemy.
5. my. You shall never sink, if Omnipotency
Ex. 28. 12. support you. **g** The gates of Hell shall not prevail
h Mat. 16. against you. **h** Your enemies shall find hard work
18. of it. They shall overcome Victory, or enervate
Rev. 3. 9. Omnipotency, or corrupt Fidelity, or change I
El. 66. 24. mutability, or else they cannot finally prevail
1 Ques. 4. against you, either they shall bow or break
Jer. 49. 16 Though they should exalt themselves as the Eagle
His Faithfulness for though they should set their nest among the stars
our Security. even there will I bring them down, saith
1 Ps. 1. 89. Lord. **k**
33. 34. 35. *My faithfulness shall be your security, I my truth*
m El. 54. yea my oath shall fail if ever you come off losers
9. 10. me. **m** I will make you to confess, when you
with Mark the issue and upshot of all my providences, that
10. 29. 30 was a God worthy to be trusted, worthy to be be-
n Psal. 34. lieved, worthy to be rested in, and relied upon.
4. 5. 6. 8. If you walk not in my Judgements, you must lose
and 84. 12 for my threats and frowns, yea and blows too, and
and 146. 5 you shall see that I am not in jest with you, nor
Jer. 17. will indulge you in your sins. **o** Nevertheless
7. 8. loving kindness will I never take from you, nor
Ps. 1. 22. suffer my faithfulness to fail. My Covenant will
4. 5. not break, nor alter the thing that is gone out
o Psal. 89. of my lips.
30. 31. My mercies shall be your store. **p** I am the Father
32. & c. of mercies, and such a Father I will be to you
Am. 3. 2. *q* I am the fountain of mercies, and this fountain
& 2 Sam. shall be ever open to you. **r** My mercies are
12. 10. 15. very many, and they shall be multiplied towards you
1 Pet. 4. very great, and they shall be magnified upon you
17. very sure, and they shall be for ever sure to you
His Mercies as our very tender, and they shall be infinitely tender
Store.
p El. 54. 7
and 63. 7. *t*
Psal. 119. *u*
41.
q 2 Cor. 1. 3. & Psal. 36. 9. with Rev. 21. 6. / Neh 9. 7. with
55. 7. & 1 Chron. 21. 13. with Gen. 29. 12. & El. 55. 3.

you. **W** Though the Fig-tree do not blossom, **W** Ps. 119
 or the Vine bear, nor the Flock bring forth; fear **156. with**
 not, for my compassions fail not. **x** Surely good- **103. 4.**
 els and mercy shall follow you all the daies of your **x Hab. 3.**
 ves. **y** Even to your old age I am he, and even **17.**
 hoar hairs will I carrie you: I have made, and **Lam. 3. 22**
 will bear, even I will carrie and deliver you. **z** **7 Psal. 23.**
 will make an everlasting Covenant with you, that **6.**
 will not turn away from you to do you good. **a** **z Esay 46**
 fear that I will shew you the kindness of God. **b** **4.**
 as soon forget to be God, as forget to be graci- **a Jer. 32.**
 us. **c** While my name is Jehovah, merciful, gra- **b 1 Sam.**
 cious, long-suffering, abundant in goodness and **20. 14. 15,**
 path, I will never forget to shew mercy to you. **17. with**
 All my waies towards you shall be mercie and **54. 9, 10.**
 path. **e** I have sworn that I would not be wrath **c Psal. 77.**
 with you, nor rebuke you; for the mountains shall **d Ps. 103:**
 depart, and the hills be removed; but my kindnesse **17. with**
 shall not depart from you, neither shall the Co- **34. 6, 7.**
 venant of my peace be removed, saith the Lord **e Psal. 25.**
 that hath mercie on you. **10.**
 Mine Omniscience shall be your Over-seer, **His Omni-**
 mine eies shall be ever open, observing your want **scency as**
 to relieve them, and your wrongs to avenge them. **our Over-**
 Mine Ears shall be ever open to hear the prayers **seer.**
 of my poor, the cries of mine oppressed, the cla- **f 1 Pet. 3.**
 mours, calumnies, and reproaches of your enemies. **12.**
 Surely I have seen your affliction, and know **Ex. 3. 7.**
 your sorrows. And shall not God avenge his own **g Psal. 34:**
 Elect? I will avenge them speedily. **h** I see the **15.**
 secret Plots, and Designs of your Enemies against **Exod. 2.**
 you, * and will disannul their Counsels. **i** I see **24. 25.**
 your secret integrity, and the uprightness of your **Zeph. 2. 8,**
 hearts towards me, while the carnal and censorious **9, 10.**
 world condemn you as Hypocrites. **k** Your secret **h Luk. 18.**
7, 8.
*** Jer. 18.**
23.
i Esay 8.
10. with
29. 14, 15.
Psal. 33. 10. k Job 1. 8, 9, 10, 11. z Chron. 15. 17.

Mat. 4. Prayers, Fasts, and Tears, which the world knoweth not of, *I* observe them, and record them.
6-18.
Acts 10.4. Your secret care to please me, your secret pain
Mat. 25. with you own hearts, your secret self-searching
34, 35, 36. and self-denial; I see them all, and your Faith
2 Chron. which seeth in secret, shall reward them openly.
34. 27.
His wis- *My Wisdom shall be your Counsellour.* If any wa
dom as our wisdom, let him ask of me, and it shall be give
Counsellor. him. I will be your Deliverer. When you are
James 1. darkness, I will be a light to you. *o* I will ma
1. your way plain before you. *p* You are but shor
McC. 7.8. sighted, but I will be eyes to you. *q* I will wat
Elay 43. over you, to bring upon you all the good I ha
19. and promised, *r* and to keep off the evil you fear,
17. 24. to turn it into good. *s* You shall have your to
Elay 42 in its season, and your Physick in its season: Me
6, 7. and dies, Afflictions, all suitable, and in their season.
49. 6. I will out-wit your Enemies, and make the
Jer. 31. Oracles to speak but folly. *u* The old Serpent sh
28. with not deceive you. I will acquaint you with his d
32. 24. vices. *w* The deceitful hearts you fear, shall n
12, 14. undoe you, I will discover their wiles.
Jer. 24. 5. I know how to deliver the godly out of tempt
2 Psal. 23. tion, and to reserve the unjust to the day of judg
2. 3. ment to be punished. *x* Trust in me with all yo
1 Pet. 1.6. hearts, and lean not to your own understanding
Elay 27. I am God that performeth all things for you. *z*
7, 8, 9. will forfeit the reputation of my wisdom, if I ma
Elay 19 you not to acknowledge, when you see the end
11, 12, 13, the Lord, *a* (though at present you wonder, a
14. reach not the meaning of my proceedings) *b* th
2 Cor. all my works are in Weight, and in Number, a
2. 11. in Time, and in Order: *c* if I force you not to c
2 Per. out, Manifold are thy works, in wisdom hast th
20. 9. made them all. *d*
Prov. 3.
8, 9.
Psal. 57.
2.
James
5. 11.
b Jer. 12. 1. c Ec. 3. 14. d Psal. 33. 4. and 145. 10. Psal. 104. 24.

My Justice shall be your Revenger and Rewarder. ^e His Justice
 fear not to approach ; fury is not in me. ^f My Ju- ^{as our A-}
 stice is not only appeased towards you , but enga- ^{venger and}
 ged for you. I am so fully satisfied in the sacrifice of ^{Rewarder.}
 my Beloved , that Justice it self , that was as a ^{e 2 Thess.}
 flaming sword drawn against you , doth now great- ^{1. 6.}
 ly befriend you ; and that which was an amazing , ^{2 Tim. 4. 8}
 confounding terrour , shall now become your re- ^{f Esay 17.}
 lief and consolation. ^g Under all your Oppressions , ^{4. Eccles. 3}
 there shall your refuge be. ^h Let me know your ^{16, 17. and}
 grievances , my Justice shall right your wrongs , ^{5. 8.}
 and reward your services. ⁱ You may conclude up- ^{Psal. 96.}
 on your Pardons , conclude upon your Crowns , ^{10, 11, 12,}
 conclude upon reparations for all your injuries , and ^{13.}
 all from the sweet consideration of my Justice ; ^k ^{Psal. 97. 1.}
 the thought of which , to others , is as the horror ^{with 99. 1.}
 of the shadow of death. If you sin , despair not ; ^b ^{Psal. 6. 9}
 remember , I am just to forgive you. If you are at ^{and 103. 6}
 any pains or cost for me , do not count it lost ; for ⁱ ^{Psal. 146}
 I am not unrighteous to forget you. I am the right- ^{7.}
 eous Judge , that have laid up for you , and will ^{Heb. 6.}
 set on you the Crown of righteousness. Are you ^{10.}
 reviled , persecuted , defamed ? Forget not that I am ^k ^{1 John}
 righteous to render tribulation to them that trouble ^{1. 9.}
 you , and to you that are troubled , rest with me. ^{2 Tim. 4. 8}
 Though all your services and sufferings deserve not ^{2 Thess.}
 the least good at my hands ; yet as I have freely ^{14. 5.}
 passed my promise to reward them , so I will as just- ^{1 Pet. 2.}
 ly keep it. ^{23.}

My Omnipresence shall be company for you. ^l ^{22. 18.}
 Surely I will be with you , to bless you. ^m No bolts , ^{Josh. 1. 5,}
 nor bars , nor bonds , nor banishment , shall re- ^{9.}
 move you from me , nor keep my presence , and ^{Esay. 41. 10}
 the influences of Heaven from you. ⁿ I am alwayes ^{Gen. 26}
 with you : ^o in your darkest nights , in your deepest ^{24.}
 dangers , I am at hand with you , a very present ⁿ ^{Gen. 39.}
 help ^{21, 23.}
^o ^{Mar. 28,}
^{20,}

p Psal 46 help in the time of trouble. p I am not a God afar
 1, and 34 off, or asleep, or in a journey, when you need
 18 my counsel, mine ear, or mine aid: I am always
 r Rev 1 nigh unto them that fear me. q

9, 10 No *Patmos*, no Prison shall hinder the presence
 Acts 16 of my grace from you. r My presence shall per-
 25, 26 fume the noysome Wards, and lighten the darke-
 f Acts 12 Dungeon where you can be thrust. f

7 My Holiness shall be a Fountain of Grace to
 Esay 58 you. t I am the God of hope, u the God of love,
 10 the God of patience, z the Author and finisher of
 His Holiness as a Fountain of Grace faith, y the God of all grace, z and I will give
 10 us grace to you. a My design is to make you partakers
 t John 1 of my Holiness. b I will be a constant spring of spi-
 16 ritual life to you. c The water that I shall give you
 2 Pet 1. 4 shall be in you as a Well of water, springing up in-
 2 Rom 15 to everlasting life. The seed of life, that I shall put
 13 into you, shall be so fed, and cherished, and
 10 2 Cor maintained by my power, that it shall be immor-
 13 11 tal. e The Unction that you shall receive from the
 2 Rom 15 holy One, shall abide in you, and teach you all
 y Heb 12 things (necessary for you) and as it hath taught
 2 you, you shall abide in him. f

2 Psal 87 Keep but the Pipes open, and ply the means
 11 which I have prescribed, and you shall flourish in
 2 Heb 12 the Courts of your God. g Yea, I will satisfy you
 10 souls in drought, and make fat your bones, and
 2 Gal 2 you shall be like a watered Garden: Loe, I will
 20 be as the dew unto you, and you shall grow as the
 John 14, Lilly, and cast forth your roots as *Lebanon*; and
 ord 8. 12, your branches shall spread, and your beauty shall
 and 10 10 be as the Olive-tree. i You shall still bring forth
 ord 14. 6 fruit in old age, you shall be fat and flourishing.

2 John 3
 9 1 Pet 1. 23 Col 2. 19 f John 14 16. 17 and 1 John 2 22
 27 g Prov 8 34 Psal 92 13 b Esay 58 11 i Hos 14 5, 6 k Ps
 28 14

My Sovereignty shall be commanded by you. l You shall be my Favourites, men of Power, to prevail with me. *m* All mine Attributes shall be at the command of your Prayers. *n*

In summ, Mine All-sufficiency shall be the lot of your inheritance. *o* My fulness is your treasure. *p* My house is your home. *q* You may come as freely to my store, as to your own Cupboard. *r* You may have your hand as freely in my Treasures, as in your own Purfes. You cannot ask too much, you cannot look for too much from me. *s* I will give you, or be my self to you instead of all comforts. *t* You shall have children, or I will be better to you than ten children. *u* You shall have riches, or I will be more to you than all riches. *w*

You shall have friends, if best for you, or else I will be your Comforter in your solitude, *x* your Counsellour in your distress. *y* If you leave Father, or Mother, or Houses, or Lands for my sake, you shall have an hundred fold in me, even in this time. *z* When your enemies shall remove your comforts, it shall be but as the letting the Cistern run, and opening the Fountain; or putting out the Candles, and letting in the Sun. The swelling of the waters shall raise higher the Ark of your comfort. *a* I will be the staffe of bread to you, your life, and the strength of your dayes. *b* I will be the house and home to you, you shall dwell with me; yea, dwell in me, and I in you. *c* I will stand and fall with you. *d* I will repair your losses, and relieve your needs. *e* Can you burn out the

His Sovereignty 10
be (as it were)
command-

ed by us
1 Gen 32
26, 28
Deut 9
14

m Hof 12
4
James 5
17, 18
n Esay 45
10

His All-sufficiency
to be the
lot of our
inheritance

o Gen 17
1
Lam 3. 14
Psal 16
5, 6

p Numb
18 20
Deut 10. 9
Psal 16
5, 6

q Psal 91
1, 9
Eph 3
12

r Eph 3
20
Mat 7. 8
t Gen 15

1. Psal 84. 11 u Esay 56. 3, 4 w 2 Cor 6. 10 x Esay 51 3 John 14. 26
2 Cor 1. 3. 4 y Psal 73. 24 z Mark 10. 30 a Rom 5. 3. Heb 10. 34. Acts
5. 41 b Deut 30. 20. Esay 33. 16 c Deut 33. 12 John 14. 23. 1 John 3
24 d Psal 37. 17, 24, and 54. 4 Esay 41. 10 e Phil 4. 19 Mark 8. 35
Mat 19. 27, 28, 29

Lamp of Heaven, or lave out the boundless Ocean with your hands? why, the Sun shall be dark, and the Sea be dry, before the Father of Lights, the Fountain of Mercies shall be exhausted. Behold though the world hath been spending upon the stock of my mercy ever since I created man upon Earth, yet it runs with full stream still. My Sun doth diffuse its rayes, and disburse its light, and yet shines as bright as ever: much more can I dispence of my goodness, and fill my creatures brim full, and running over, and yet have never the less in my self, and till this All-insufficiency be spent, you shall never be undone. I am the God of *Abraham*, and of *Isaac*, and of *Jacob*, and whatever I was to them I will be to you.

f Phil 4

6

g Psal 73

26

*E*say 63. 5

*P*sal 102

17

h Psal 49

15

a Cor 5. 1

*L*uke 16

9, 22

His infiniteness to be the extent of our

inheritance

i Job 11

7, 8, 9

with Psal

107

e Ezek 44

38

*E*ph 3. 8

i Tim 6

16

*P*sal 145

3

Are you in want, you know whither to goe.

am ever at home, you shall not goe away empty from my door. Never distract your selves with cares and fears, but make known your requests by prayer and supplication unto me. *f* I will help when all do fail. *g* When friends fail, and heart fails when your eye-strings crack, and your heart-strings crack; when your acquaintance leave you, and your souls leave you, my bosome shall be open to you. *h* I will lock up your dust, I will receive your souls.

And mine infiniteness shall be the extent of your inheritance. Can you by searching find out God? can you find out the Almighty to perfection? It is as high as Heaven, what can you do? deeper than Hell, what can you know? *i* This height incomprehensible, this deep untathomable, shall be yours, for ever yours.

I am your inheritance, which no Line can measure, no Arithmetick can value, no Surveyor can describe. *k*

Lift up now your eyes to the ancient mountains, ^{1 Job 25}
 and to the utmost bounds of the everlasting hills, ¹⁴
 that you can see is yours: but your short sight ^{In all his}
 cannot kenn the moiety of what I give you; and ^{Personal}
 when you see and know most, you are no less ^{Relations.}
 an infinitely short of the discovery of your own ^{God the}
 riches. ^{Father to}
^{be a Fa-}
^{ther to us}
^{m John}

Yea further, I will be yours in all my Personal ^{20 17}
 Relations. ^{n Cor 6}

I am the everlasting Father, and I will be a Fa- ¹⁸
ther to you. m I take you for my Sons and Daugh- ^{o Johu 8}
ters. n Behold, I receive you not as servants, but ^{35, 36}
 as Sons, to abide in my house for ever. ^{p Mat 6}
o Whatever ^{31, 32}
 love or care Children may look for from their Fa- ^{q Luke 11}
 ther, that may you expect from me; ^r and so much ¹³
 more as I am wiser, and greater, and better than ^{r Esay 49}
 any earthly Parents. If earthly Fathers will give ¹⁵
 good things to their Children, much more will I ^{ss Job 7. 17}
 give to you. ^{John 14. 2}
q If such cannot forget their Children, ^{t 1 Pct 5}
 much less will I forget you. ⁷ What would my ^{Mat 7. 9}
 Children have? Your Fathers heart, and your ^{n Luke 12}
 Fathers house: ^{30, 31, 32}
f Your Fathers care, and your Fa- ^{Heb 12. 7}
 thers ear: ^{He promi-}
t Your Fathers bread, and your Fathers ^{seth his}
 food, ^{fatherly}
u these shall be all yours. ^{affection}

You shall have *My fatherly affection*, my heart I ^{w 1 John}
 share among you, my tenderest loves I bestow upon ^{3 1}
 you. ^{Jer 31. 3}
^{Esay 54}

My fatherly compassion. As a Father pittieth his ^{His fa-}
 Children, so will I pity you. ^{therly}
z I will consider your ^{compassion}
 frame, and not be extreme to mark what is done ^{x Psal 103}
 amiss by you, but cover all with the mantle of my ^{13, 14}
 excusing love. ^{mine}

My fatherly instruction. I will cause you to hear ^{mine}
 the sweet voice behind you, saying, *This is the* ^{compassion}
way. z I will tender your weakness, and inculcate ^{x Psal 103}
 Psal. 78. 39. *His fatherly instruction.* ^{13, 14}
 z Esay 30. 21.

mine

Isay 28 mine admonitions , line upon line , and feed
13. with milk, when you cannot digest stronger meat
1 Cor. 3. 2 I will instruct you, and guide you with mine eye.
Pf. 32. 8

His fa- *My fatherly protection.* In my fear is strong co
therly pro- fidence , and my Children shall have a place of
tection. refuge. *c* My Name shall be your strong Tower ,

Prov. 14 which you may at all times flie , and be safe.
26.

Prov. 18 To your strong Hold ye Prisoners of hope. *e*
10. am an open refuge , a near and inviolable refu

Zech. 9. for you. *f*

12. *My fatherly provision.* Be not afraid of want,

Pf. 48. 3. your Fathers house there is bread enough. *g* I w
Deut. 4. 7. care for your bodies. Cark not for what you sh

Joh. 10. 29 eat , drink , or put on. Let it suffice you , th

His fa- your heavenly Father knoweth that you have ne
therly pro- of all things. *h* I will provide for your souls, Me
vision.

Pf. 34. 9. for them, and Mansions for them, and Portions
Luke 15.

17. them. *i*

Mar. 6. Behold , I have spread the table of my Goss

25. 10 the for you , with privileges and comforts that no m
end.

Luke 12. taketh from you. *k* I have set before you the bre

22. 10 the of life , and the tree of life, and the water of life

34. Eat, O Friends, drink abundantly, O Beloved.

John 6. But all this is but a taste of what I have prepare

3. 2. 59. You must have but smiles and hints now , and

Pf. 15. 12. contented with glimpses and glances here; but y

100. 3. shall be shortly taken up into your Fathers b

Isay 25. some , and live for ever in the fullest views of

4. glory. *m*

Mar. 22. 4. *My fatherly probation.* I will chasten you, becau

Prov. 9. 2. I love you , that you may not be condemned w

John 6. the World. *n*

Mar. 2. 7. *My Son I give unto you , in a Marriage-Coven*

Mar. 2. 17 for ever : *o* I make him over to you , as Wifd

1 Thes

2. 17. His fatherly probation. *n* **1 Cor. 11. 32.** **Prov. 3. 11. 12.** God

Son. 0 be a Husband to us. *o* **Isay 9. 6.** and **43. 6.** **2 Cor. 11. 2.**

for your Illumination; Righteousness, for your Ju- p 1 Cor. 13
 rification; Sanctification, for the Caring of your 30.
 Corruptions; Redemption, for your Deliverance a Esay 49.
 from your Enemies. p I bestow him upon you, 6. and 42.
 and all his fullness, all his merits, and all his gra- R v. 3. 18.
 ces. He shall be yours in all his Offices. I have an- r Luke 4.
 ointed him for a Prophet. Are you ignorant, he 18.
 shall teach you; he shall be eye-salve to you: q 1 Psal. 110
 I have sent him to preach the Gospel to the poor, 4.
 and recovering of sight to the blind; to set at li- t 1 John 2
 berty them that are bruised. r I have established Zech. 13.
 him by Oath, as a Priest for ever. f If any sin, he 1.
 shall be your Advocate: He shall expiate your u 1 Pet.
 guilt, and make the Attonement. t Have you any 2. 5.
 sacrifice, any service to offer, bring it unto him, Heb. 13. 15
 and you shall receive an answer of peace. u w John 14
 Present your Petitions by his hand, him will I 13. 14.
 accept. w Having such an High Priest over the x Heb. 10
 house of God, x you may come, and welcome. 19. 20.
 Come with boldness. Him have I set up as King, 21. 22.
 on my holy Hill of *Sion*. He shall rule you, he y Esay 9.
 shall defend you. y He is the King of Righteousness, 6 7.
 King of Peace; and such a King shall he be to you. z Eph. 2. 14.
 I will set up his Standard for you: a I will set up a Esay
 his Throne in you. b He shall reign in Righteou- 49. 22.
 ness, and rule in Judgement: and he shall be a hi- b Psal.
 ding place from the wind, a covert from the tem- 110. 2.
 pest, and the shadow of a great Rock in a weary c Esay 32
 land. c He shall hear your Causes, judge your d Esay 11.
 enemies, d and reign till he hath put all under his 3. 4. 5.
 feet. e Yea, and under your feet; for they shall e Psal.
 be as ashes under you, and you shall tread them, 110. 1.
 under the Lord of Hosts. f Yea, I will undoe them 1 Cor. 15.
 that afflict you, and all they that despised you, shall f Mal. 4. 3.
 bow themselves down at the soles of your feet. g g Esay 60.
 And you shall goe forth, and behold the carcases 14.
 of 19.

h Esay 66 of the men that have trespassed against me, for
 25. their Worm shall not dye, neither shall their Fire
 God the be quenched; and they shall be an abhorring to
 Spirit to
b Con-jel- flesh. *h*

lou and *My Spirit do I give unto you, for your Counsellor*
Compo *ter* *and your Comforter. i* He shall be a constant Inma-
 10 *ns.* with you, and shall dwell with you, and abide wi-
i Joh. 16 7 you for ever. *k*

Rom. 8 14 *k* Ezek. I consecrate you as Temples to his Holiness.

36. 27. He shall be your Guide, he shall lead you into

John 14 truth. *m* He shall be your Advocate, to endi-

16. 17. your Prayers, and make intercession for you, and

11 Cor. 3. shall fill your mouths with the Arguments that

16. 17. knows will prevail with me. *n* He shall be Oyl

and 6. 19. your Wheels, and Strength to your Ancles, Wit-

m Gal. 5. to your Hearts, and Marrow to your Bones, and

18. Wind to your Sails. He shall witness your Ado-

Joh. 14. 26 ion. *o* He shall seal you up to the day of Re-

n Rom. 8. demption, and be to you the earnest of your Inhi-

16. rance, until the redemption of the purchased Po-

p Eph. 1. session. *p*

30. and And as I give you my self, so much more all thin-

13. 14. wit my self. *q* Earth and Heaven, Life and Deat-

2 Cor. 1. things present, and things to come. *r*

22. thing present are yours: Loe, I give you *Cale*

He giveth blessing, the upper Springs, and the neather Spring

all things I will bless you with all spiritual blessings in heave-

with him. ly places in Christ. *f*

self, both To you pertaineth the Adoption, and the Glor-

present, and the Covenants, and the Service of God, and

and o the Promises. *t* To you will I give the white Ston-

come. and the new Name, *u* access into my presence,

q Rom. 8. the acceptance of your Persons, *x* the audience

32. your Prayers. *y*

r 1 Cor. 3. Things present

22. *ow s* f Eph. 1. 3. t Rom. 9. 4. The upper springs, or blessings spiritual,

Adoption, Access, Audience, Peace, Perseverance, &c. u Rev. 2.

w Eph. 3. 12. x Eph. 1. 6. y 1 John 5. 14, 15. Pe

Peace I leave with you, my peace I give unto *John*
 you. *z* I will undertake for your perseverance, and *14. 27.*
 keep you to the end, and then will crown mine *a Jer. 32.*
 own gift with eternal life. *a* I have made you *40.*
 God, and co-heirs with your Lord Jesus Christ, *John. 10.*
 and you shall inherit all things. *b* *13. 19.*
 I have granted you mine Angels for your Guard *1 Pet. 1. 5.*
 The Courtiers of Heaven shall attend upon *Phil. 1. 6.*
 you; they shall be all ministring Spirits for *b Ro. 8. 17.*
 your good. *c* Behold, I have given them charge over *R. v. 2. 7.*
 you, upon their fidelity to look after you, and, as *The Prote-*
 tender Nurses, to bear you in their arms, and *ction of his*
 keep you from coming to any hurt. *d* These shall *Angels.*
 be as the careful Shepherds, to watch over my *c Heo. 1.*
 flock by night, and to encamp round about my *14.*
 flock. *e* *d Psal. 91.*
 My Ministers I give for your Guides. *f* Paul, *11. 13.*
 Apolos, Cephas, all are yours. *g* I am alwayes with *Psal. 34.*
 them, and they shall be alwayes with you, to the *7.*
 end of the World. *h* You shall have Pastours after *The Inspe-*
 mine own heart, *i* and this shall be my Covenant *ction of his*
 with you, that my Spirit which is upon you, and *Ministers.*
 my words which I have put into your mouth, shall *f Eph. 4.*
 not depart out of your mouth, nor the mouth of *11.*
 your seed, nor of your teeds seed, saith the Lord, *g 1 Cor. 3.*
 from henceforth, and for ever. *k* *12.*
 In short, All my Officers shall be for the profi- *b Mar. 28.*
 ting and perfecting of you. *l* All mine Ordinance *20.*
 shall be for edifying and saving of you. *m* The *Eph. 4. 13.*
 try severities of my House, Admonitions, Cen- *1 Jer. 3. 15.*
 sures, &c. And the whole Discipline of my Fa- *and 23. 4.*
 mily, shall be for preventing of your infecti- *k Esay 59*
 on, curing of corruption, procuring your salva- *21.*
 tion. *n* *l Eph. 4.*
 My WORD have I ordained for converting *12.*
 you. *o* *m Acts 10.*
6. 7. Mar. 16. 15. The Light of his WORD. *32.*
R. 2 *K. m. 2.*
 your *6.*
The Rod
of his Dis-
cipline.
g 1 Cor. 9.

o Psal. 19. your soul, enlightening your eyes, rejoycing you
 7 8, 9 11. hearts, cautioning you of dangers, cleansing you
 Eph 5 26. defilements, and conforming you to mine Image
 2 Cor. 3. To you I commit the Oracles of God. *p* Here you
 18. shall be furnished against Temptations, *q* hence you
 p Rom. 3. 2 shall be comforted under Distresses and Afflictions
 q Mat. 4. Here you shall find my whole Counsel. *f* This shall
 47. instruct you in your way, correct you in your wa-
 Eph. 6. 7 derings, direct you into the truths to be believed
 r Psal. 119 92, 93. direct to you the errors to be rejected. *t*
 facts 20. My *Sacraments* I give you, as the pledges of
 27. love. You shall freely claim them, they are Ch-
 1 2 Tim. 3 16. reens bread. Loe, I have given them as Seals,
 Psal. 119. 105. certify all that I have here promised you; *u* and
 The Pled- when these sacred signes are delivered unto you
 g. s of his then know, and remember, and consider in your
 Sacra- hearts, that I therein plight you my troth, and
 ments. to my hand, and do thereby ratifie and confirm ev-
 u Rom. 4. 11. ry Article of these Indentures, and do actually
 w 1 Cor. 11- 25. deliver into your own hands this glorious charter, with
 Gen. 17. all its *Immunities* and *Privileges*, as your own
 10. ever. *w*
 The nether And having sowed to you so largely in Spirit-
 springs, or blessings, shall you not much more reap the Te-
 m. ics poral? Be you not of doubtful mind, all the
 temporal. things shall be added unto you. *x* My Creatures
 The supply grant for your servants and supplies. *y* Heaven and
 of his Earth shall minister to you. All the Stars
 Creatures. and Earth shall serve you, and (if need be)
 x Luke 12. 19, 31. shall fight for you. *z* And I will make my Cove-
 y Psal. 8 3 for you with the Beasts of the field, and with
 14 the ind. Foul of Heaven: and you shall be in league with
 z Jud. 5. 20. the stones of the field, and all shall be at peace with
 a Job 5. 23 you. *a* I will undertake for all your necessities
 Hos 2. 18. Do I feed the fowl, and cloath the grass, and
 b Mat. 6. 25. to the you think I will neglect my Children? *b* I have
 end.

the young Ravens when they cry, shall I not much *c* Psal.
 more fullfil the desires of them that fear me? *c* Fear 145. 19.
 not, you shall be sure to want no good thing; *d* with be
 and you would not your selves desire riches, plea- 147. 9.
 res, or preferment, to your hurt. I will give *a* Mat. 34.
 meat to them that fear me: I will be ever min *e* Psal 111
 my Covenant. *e* 5.

My Providences shall co-operate to you. *The Co-*
operation
of his Pro-
vidences.
 The cross winds shall blow you the sooner *f* Ro. 8.
 and faster into your harbour. You shall be pre- 18
 served, when you seem most debased; and the *g* 2 Cor. 4.
 greatest gainers: when you seem to be deepest 17
 waters; and most *effectually* promote your geo- Mark 10.
 when you seem most to deny it. *g* Things to con- 29
 te yours, the Perfecting of your Souls, the Re- Paul 129
 demption of your Bodies, the Consummation of *h* 16
 your Bliss. *h* 16

When you have glorified me for a while on *i* At D. 16
 earth, and finished the work I have given you to *i* G. 16
 do, you shall be caught up into Paradise, and re- *i* G. 16
 ceive your labours, and your works shall follow. *i* R. v. 14.
b I will send of mine own Life-guard, to con- 13
 duct home your departing Souls, and receive you *i* Luke 23.
 among the Spirits of just men made perfect. *k* An. 43.
 You shall look back upon *Pharaoh*, and all his Host, *The Con-*
 and see your enemies dead upon the shore. Then *v* of *As-*
 shall be your Redemption from all your Afflictions, *g* 15.
 and all your Corruptions. *l* The thorn in the flesh *l* Luke 16
 pulled out, and the hour of temptation shall be *l* Heb. 12.
 over, and the Tempter for ever out of work. 23.

The sweat shall be wiped off from your brows, *Redempti-*
 and the day of cooling and refreshing shall come, *on from all*
 and you shall sit you down for ever under my shad- *l* Afflictions
 ow. *m* For the Lamb that is in the midst of the *and Cor-*
 Eph. 4. 30 *The thorn in the flesh taken out. The sweat wiped off from*
 brows. *m* Acts 3. 19. Heb. 4. 9. *l* Luke 11

Rev. 7. Throne shall feed you, and lead you to the living
17. Fountains of waters. *n*

The tears

will be da-

wn from

our yes.

Rev. 21.

4:5.

The tears shall be wiped away from your eyes
and there shall be no more sorrow nor crying, ne-
there be any more pain; for the former things are
passed away, and behold I make all things new.
I will change *Marah* into *Naomi*, and the cup of
sorrow, into the cup of salvation; and the bre-

p John 16

20, 21, 22.

Luk 6 21

9 R. v. 19.

3, 4, 6.

Th. Cross

taken off

from our

backs.

Rev 7.

22, 1, 16

Th. load

take off

from our

tribula-

ons.

f Rev. 1

27

Heb. 12.

22

1 h. 5.

27

h. v 7, 9,

13, 14.

The cross

as a mission

into the

Ch. by

of Pre-

sent, and

vision of

G d.

P 1 45.

9 13, 14,

25.

and water of affliction, into the wine of etern
consolation. *p* You shall take down your Har-
from the Willows, and I will turn your Tears in-
Pearls, and your Penitential Psalms into Songs of
Deliverance. You shall change your *Ichabods* in-
Hesanna's, and your *Ejabs* of sorrow into *Hallel-*
jabs of joy. *q*

The Cross shall be taken off from your back
and you shall come out of your great Tribulation
and wash your Robes, and make them white in the
Blood of the Lamb; and you shall be before the
Throne of God, and serve him night and day in the
Temple, and he that sitteth on the Throne shall
dwell among you, and you shall hunger no more
and thirst no more, neither shall the Sun light up-
you, nor any heat. *r*

The load shall be taken off from your Consci-
ences. Sins nor doubts shall no more defile you
nor distress you. *s* I will make an end of sin, and
knock off the fetters of your corruptions, and you
shall be a glorious Church, not having spot or
wrinkle, or any such thing; but holy, and without
blemish. *t*

Thus shall you be brought to the King all glo-
rious, in raiment of Needle-work, and cloathing
Gold; with gladness and rejoicing shall you
be brought, and enter into the Kings Palace. *u*
shall the beloved of the Lord dwell safely by him

and you shall stand continually before him, and behold the beauty of the Lord, and hear his Word.

Then will I open in you an everlasting spring of joy, and you shall break forth into singing, and never cease more, nor rest day nor night, saying, Holy, Holy, Holy. *x*

Thus shall the grand Enemy expire with your breath, and the body of death be put off with your dying body; and the day of your death shall be the birth-day of your glory. *y*

Have faith in God. *z* Wait but a little, and sorrow shall cease, and sin be no more.

And then a little longer, and Death shall be no more; *a* but your last enemy shall be destroyed, and your victory compleated. Yet a little while, and he that shall come, will come, and you also shall appear with him in glory. *c* This same Jesus

which is taken from you into Heaven, *d* shall so come as he went up into Heaven: and when he cometh, he will receive you to himself, that where he is, there you may be also. *e* Behold his sign; he

cometh in the clouds of Heaven with power, and great glory; and every eye shall see him, and all the Tribes of the Earth shall mourn because of

him. *f* but you shall lift up your heads, because the day of your Redemption draweth nigh. *g* Then shall he sound his Trump, *b* and make you to hear

his voice in your dust, *i* and shall send his mighty Angels to gather you from the four winds of Hea-

ven, *k* who shall carry you in the triumphant Chariot of the Clouds, to meet your Lord; *l* and you shall be prepared for him, and presented to him, as

a Bride adorned for her Husband. *m* And as you have born the Image of the Earthly, so shall you

m 1 Cor.

12.

x Rev. 4.8

Pf. 16.11.

y Phil. 1.

23.

Lu. 3.43

z Mark

11. 12.

a At the Re-

surrection,

in Glorifi-

cation

consum-

mate.

c Redempti-

on com-

pleat.

d Rev. 20.

14. and

21. 4.

e 1 Cor.

15. 26.

f The return

of the Re-

demer.

g Heb. 10.

37.

h Col. 3. 4.

i Acts 1.

11.

j Joh. 14. 3

k R. v. 1. 7.

l Mat. 24.

30.

m Luke

21. 28.

n The rai-

sing of the

Body.

John 5. 28

o Rev.

2. 2.

1 Cor. 15. 52. 1 Thes. 4. 16. *k* Mar. 24. 31. *l* 1 Thes. 4. 17. *m* Rev.

1st Cor. bear the Image of the Heavenly; *n* and you shall
15. 49. be fully conformed, both in body and spirit, to
Final con- your glorious Head. *o* Then shall he confess you
formity, before his Angels, *p* and you shall receive your
both in ba- open Absolution before all flesh, and be owned
dy and doul approved and applauded in the publick audience
to our glo- the general Assembly. *q* And you shall be, with
rifica *a-*
tion. the Royal solemnities, espoused unto the King
Phil. 3. 21 Glory, in the presence of all his shining Courtiers.
Heb. 12. 23 to the envy, and gnashing and terrour of your A-
1st Rev. 13. 5 versaries. *f*

Publick
Approbati-
on and
Ab'solution So shall your Lord, with his own hand, crow
9th Mar. 10. you, *r* and set you in Thrones, *u* and you shall
32, and judge Men and Angels, *w* and you shall power over
25. 32, 34, the Nations, *x* and you shall set your feet upon the
35, &c. necks of your Enemies. *y*

Solemn
Espousals. Loe, I have set the very day for your entrance
7th R. v. 19. ment, *z* I have provided your Crowns, *a* I have
7, 8. prepared the Kingdom, *b* Wherefore do you
2nd Cor. 4. doubt, O you of little faith? these are the true
14. sayings of God. *c* Are you sure that you are now on
Mat. 25. 31 Earth? so surely shall you be shortly with me
1st John 13 Heaven. Are you sure that you shall dye? so sur-
28. ly shall you rise again in glory. Loe, I have said
The Coro- and who shall reverse it? You shall see me face
n. tion and face, and be with me where I am, and behold my
Entire one- glory. *d* For I will be glorified in my Saints, and
ment of the and admired in all them that believe; *e* and all flesh
Saints. shall know that I have loved you. *f* For I will make
Their sit- you the instances of my grace, *g* in whom the whole
ting in World shall see, how unutterably the Almighty
judgment God can advance the poor Worms-meat, and du-
upon the
world.

1st Rev. 2.
10. 4th Rev. 3. 21. **Mat. 19. 28.** *w* **1st Cor. 6. 2, 3.** *x* **Rev. 2. 26, 27.**
Psal. 49. 14. *z* **Acts 17. 31.** *a* **2nd Tim. 4. 8.** *b* **Mat. 25. 34.** *c* **Rev. 19.**
9. d **1st Cor. 13. 12.** **John. 17. 24.** *e* **2nd Thess. 1. 10.** *f* **Rev. 3. 9.** *g* **Eph.**
5, 6. and 2. 7.

of the ground. And the despisers shall behold, and wonder, and perish : *b* for they shall be witnesses to the riches of my magnificence, and exceeding greatness of my power. * They shall goe away into everlasting punishment, but you into life eternal.

For no sooner shall their doom be past, but the Bench shall rise, *k* and the Judge shall return with all his glorious train, with sound of trumpet, and shouts incredible shall he ascend, and shall lead you to your Fathers house. *l* Then shall the triumphal Arches lift up their heads, and the everlasting Gates stand open, and the Heavens shall receive you all, and so shall you be ever with the Lord. *m*

And now will I rejoyce over you with singing, and rest in my love; and Heaven shall ring with loves and acclamations, because I have received you here and found. *o*

And in that day you shall know, that I am a Rewarder of them that diligently seek me; *p* and that I did record your words, *q* and bottle your tears, and tell your wanderings, *r* and keep an account, even to a cup of cold water, of whatever you said for my Name. *s* You shall surely find, that nothing is lost; *t* but you shall have full measure, pressed down, and running over, thousands of years in Paradise, for the least good thought, and thousands for the least good word; and then the reckoning shall begin again, till all Arithmetick be non-plust. For you shall be swallowed up in a blessed Eternity, and the doors of Heaven shall be shut upon you, and there shall be no more going out. *u*

The glorious Quire of mine holy Angels, the goodly Fellowship of my blessed Prophets, the happy

b Acts 13

41. Luke

16 23

Mat. 25.

46.

Our tri-

umphant

ascension

into Hea-

ven.

k Mat. 25.

41, 46.

l Psal 45.

14, 15.

Mat. 25.

23.

John 14.2

with 2

Cor 5.1.

m John

12. 26.

i Thef. 4.

17.

u Zeph. 3.

17.

o Luke 15

10, 23 25.

27.

p Heb 11.

6.

q Mal. 3.

16.

r Psal. 56.

8.

s Mar. 10.

42.

Blessed

Eternity:

i 1 Cor.

15. 58.

u Dan. 12.

2, 3.

py Society of triumphant Apostles, the royal Ho
of victorious Martyrs, these shall be your Comp
nions for ever. *w* And you shall come in with
Roses, with Palmes in your hands, every one
ving the Harps of God, and golden Vials full
x Rev. 7. Odours, and shall cast your Crowns before me, a
9, 10, 11, i strike in with the multitude of the heavenly Host
12. *and* glorifying God, and saying, *Hallelujah*; the Lo
19. 5, 6. God Omnipotent reigneth. *x* Blessing, honou
y Rev. 5. glory and power, be unto him that sitteth upon
13. Throne, and unto the Lamb for ever and ever. *y*
z Luke 20 36. In short, I will make you equall to the Angels
a Rev. 7. of God, and you shall be the everlasting Trumpe
10, 11, 12, of my praise. *a* You shall be abundantly satisfie
15. with the fatness of my house, and I will make. *v*
b Psal. 36. drink of the rivers of my pleasures. *b* You shall
8. an eternal excellency, *c* and if God can dye, a
c Esay 60. 15. Eternity run out, then, and not else, shall yo
Beatifical joyes expire. For you shall see me, as I am, *d* a
Vision. know me, as you are known; *e* and shall beho
d *z* John 3. 2. my face in righteousness, and be satisfied with m
e 1 Cor. 13. 12. likeness. *f* And you shall be the Vessels of my Gl
f Psal. 17. 15. ry, whose blessed use shall be to receive the ove
g Rom. 9. 23. flowings of my Goodness, and to have mine infinit
2 Tim. 2. love and glory poured out into you brim full, an
20. running over for evermore. *g*
And blessed is he that hath believed, for the
Rev. 22. 1. shall be a performance of the things that have bee
b Luke 1. told him. *b* The Lord hath spoken it, you shall se
45. my face, and my Name shall be written in yo
i Rev. 22. fore-heads; and you shall no more need the Sun
3, 4, 5. nor the Moon, for the Lord God shall give yo
He taketh light, and you shall reign ever and ever. *i*
us for his People. And as I give my self to you for your God, an
k Heb. 8. all things with my self: so I take you for my Cove
10. nant-people, *k* and you shall be mine in the
Esay. 43. 1

When I make up my Jewels, saith the Lord of ^{Mal. 3.}
 Hosts; and I will spare you as a man spareth his ^{17.}
 own Son that serveth him. / The Lord shall count, ^{m Psal. 87.}
 when he writeth up the people, Surely they are my ⁶
 Children. ^m ^{Esay 63.8}
^{n Lev. 20.}

I do not only require you to be mine, if you ^{26.}
 could have me to be for you: but I do promise to ^{Ezek. 20.}
 take you mine, ⁿ and to work in you the conditi- ^{28.}
 ons which I require of you. I will circumcise your ^{o Deut.}
 hearts to love me. ^o I will take out the heart of ^{30 6.}
 stone. ^p My Laws will I write within you. ^q ^{p Ezek.}
 Yet you must know, that I will be sought unto ^{36 26.}
 for these things, ^r and as ever you expect to per- ^{q Jer. 31.}
 take of the Mercies, I charge you to lye at the Pool, ^{33.}
 and wait for my Spirit, and be diligent in the use of ^{r Ezek,}
 the means. ^f ^{36 37.}
^{f Prov. 2.}
^{3, 4 5.}
^{and 8. 38.}

I am content to abate the rigour of the old ^{Lu. 11 13.}
 terms. ^t I shall not stand upon satisfaction. ^u I have ^{t Rom. 4.6}
 received a ransom, and do only expect your ac- ^{u Lu. 7. 42}
 ceptance. ^w I shall not insist upon perfection. ^{w Rev.}
 Walk before me, and be upright, and sincerity ^{22. 17.}
 shall carry the Crown. ^y Yea, both the faith ^{1 Tim. 2. 6}
 and obedience that I require of you, are mine own ^{x 1 John}
 gifts. ^z ^{1. 8 9.}
^{y P. 11 20}

I require you to accept my Son by believing: ^{Gen. 17 1.}
 that I will give you an hand to take him, ^a and to ^{P. 2 97 11}
 submit to and obey him: but I must and will guide ^{z Eph. 2. 3}
 your hands to write after him, and cause you to ^{Phi. 2 13}
 walk in my statutes. ^b I will take you by the armes, ^{a Phi. 1 29}
 and teach you to goe: ^c I will order your steps. ^{Job. 6. 65.}
 Yea, those things will I accept of you, as the con- ^{b Ezek.}
 ditions of Life, which, viewed in the strictness of ^{36 27.}
 my Justice, would deserve eternal Death. ^{c Heb. 11.}
^{3. 4.}
^{d P. 1. 37}
^{23, 31.}
^{e Eph. 3. 8.}
^{w. 1 b}

Grace! Grace!

1 Thess. 3. 10. Heb. 5. 9. with Eccles. 7. 20.

Amen,

The
Voice of
the Re-
deemed.

A Men, Hallelujah. Be it to thy servants according to thy word. But who are we, and what our Fathers House, that thou hast brought hitherto? And now, O Lord God, what shall thy servants say unto thee? for we are silenced with Wonder and must sit down in Astonishment, for we cannot utter the least tittle of thy Praises. What meaneth the height of this strange love? And whence is this unto us, that the Lord of Heaven and Earth should condescend to enter into Covenant with his Dust, and take us into his Bosom the viperous Brood, that have so often spit their venom in his face? We are not worthy to be as the Handmaids, to wash the feet of the servant of our Lord: how much less to be thy Sons and Heirs, and to be made partakers of all these blessed Liberties and Privileges, which thou hast settled upon us? But for thy goodness sake, and according to thine own heart, hast thou done all these great things. Even so Father, because so it seemed good in thy sight.

Wherefore thou art great, O God, for there is none like thee, neither is there any God besides thee. **1 Sam. 7.** And what Nation on Earth is like thy people, whom God went to redeem for a people to himself, and to make him a Name, and to do for them great things and terrible. **18. to the end.** For thou hast confirmed them to thy self, to be a people unto thee for ever, and thou Lord art become their God.

Rev. 21. 4. Wonder, O Heavens, and be moved, O Earth, at this great thing! For behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Be astonished and ravished with wonder for the infinite breach is made up; the Offender is received, and God and Man reconciled, and a Covenant of peace entered, and Heaven and Earth are all agreed upon

on the terms, and have struck their hands, and seal-
 the Indentures. O happy Conclusion! O blessed
 conjunction! Shall the Stars dwell with the Dust? Or
 wide distant Poles be brought to mutual embraces
 and co-habitation?

But here the distance of the terms is infinitely great-
 Rejoyce, O Angels, shout, O Seraphims. O all ye
 friends of the Bridegroom, prepare an Epithalamium,
 ready with the Marriage-Song. Loe, here is the
 order of Wonders: For Jehovah hath betrothed
 himself for ever to his hopeless Captives, and owns the
 Marriage before all the World, and is become one
 with us, and we with him. He hath bequeathed to us
 the precious things of Heaven above, and the precious
 things of the Earth beneath, with the fulness thereof,
 and hath kept back nothing from us.

And now, O Lord, thou art that God, and thy words
 are true, and thou hast promised this goodness unto thy
 servants, and hast left us nothing to ask at thy hands,
 but what thou hast already freely granted. Only the
 word which thou hast spoken concerning thy servants,
 establish it for ever, and do as thou hast said, and let
 thy Name be magnified for ever, saying, The Lord of
 Hosts, he is the God of Israel.

Amen.

Hallelujah;

A
S O L I L O Q U Y,

Representing

*The Believers Triumph in Gods Covenant : And
the Various Conflicts, and glorious Conquests
Faith over Unbelief. By the same Author.*

CHAP. XVIII

*The soul
take hold on
Gods Co-
venant.*

Esay. 56. 4

YE A, Hath God said [I will be a God unto thee ?] Is it true indeed ? Will the Lord be mine ? Will he lay aside the Controversie, and conclude a Peace ? Will he receive the Rebel to mercy, and open his door to his Prodigal ? I will surely goe unto my Father. I will take unto me words, and bow my self before his Foot-stool, and say, O Lord, I have heard thy words, and do here lay hold on thy Covenant. I accept the kindness of God, and will adventure my self upon thy Fidelity, and trust my whole happiness here and hereafter upon these thy Promises.

Farewel deceitful World, get thee under my feet. Too long have I feared thy vain threats; too long have I been deluded with thy flattering Promises. Canst thou promise me or deeme me such things as God hath Covenanted to give me ? I know thou canst not, and therefore I renounce thee for ever, from being the Object of my Faith or Fear. Nor longer will I lean to this rotten Reed

longer will I trust to this broken Idol. Avoid
 than with thy tempting Baits. In vain dost thou
 is the Harlot in her Paint and Bravery ; and tell

ALL THIS WILL I GIVE THEE.

Mat. 4.
8, 9.

Wilt thou shew me such a Crown, such a Kingdom
 God hath promised to settle upon me ? Or that
 I ballance the loss of an infinite God, who here
 res himself unto me ? Away deceitful Lusts and
 treasures, get you hence ; I have enough in Christ
 and his Promises, to give my Soul full content.
 These have I lodged in my heart, and there is no
 room for such Guests as you : Never shall
 I have quiet entertainment more within these
 walls.

Thou God of truth, I here take thee at thy word,
 thou requirest but my acceptance and consent, and
 thou hast it. Good is the word of the Lord
 which he hath spoken, and as my Lord hath said, so
 will thy servant do. My Soul catcheth hold of thy
 promises. These have I taken as my heritage for
 ever. Let others carry the Preferments and Posses-
 sions of this World, it shall be enough to me, to be
 Heir of thy Promises.

O happy Soul, how rich art thou ! What a Booty
 I gotten ! It is all mine own. I have the Pro-
 mises of this Life, and of that which is to come. Oh
 what can I wish more ! How full a Charter is here !

*She ma-
keth her
boast in
God.*

Now my doubting Soul may boldly and believingly
 with *Thomas*, My Lord, and my God ! What
 need we any further witness ? We have heard his
 words. He hath sworn by his Holiness, that his De-
 cree may not be changed ; and hath signed it with
 his own Signet.

1 Tim. 4 8

Rejoyce ye Heavens, strike up Celestial Quires.
 Help Heaven and Earth : Sing unto the Lord, O
 Saints of his. Bless the Lord, O my Soul. Oh

had

had I the tongue of Men and Angels, all were a little for my single turn. Had I as many tongues as hairs, the whole Quire were not sufficient to utter my Creators praises.

**Cant. 2.
16.**

My Beloved is mine, and I am His. The Grace is clear, and my claim is firm. Who durst deny, when God himself doth own it? Is it an hazardous venture to speak after Christ himself? Why, this is the Message that he hath sent me; I ascend to my Father, and your Father; my God, and your God. He hath put words into my mouth, and bid me to say
OUR FATHER.

**John 20.
17.**

I believe, Lord help mine Unbelief. O my God and my Father, I accept thee with all humble thankfulness, and am bold to take hold of thee. O my King, and my God, I subject my Soul, and all my Powers to thee. O my Glory, in thee will I bask all the day. O my Rock, on thee will I build all my confidence and my hopes. O staff of my life, and strength of my heart; the life of my joys, and joy of my life; I will sit and sing under thy shadow, and glory in thy holy Name.

Cant. 2. 3.

O my Soul, arise and take possession. Inherit thy blessedness, and call up thy riches. Thine is the Kingdom, thine is the Glory, and thine is the Victory. The whole Trinity is thine. All the Persons in the Godhead, all the Attributes in the Godhead are thine. And behold here is the Evidence, and these are the Writings, by which all is made sure to thee for ever.

**Psal. 116.
7.**

Psal. 116. 6.

*She quell-
leth Dis-
content,
and rea-
soneth
down un-
belief in
Sequentib.*

And now return to thy rest, O my Soul, for the Lord hath dealt bountifully with thee. Say if thy Lines be not fallen to thee in a pleasant place, and if this be not a goodly Heritage! Oh Blasphemous Discontent! How absurd and unreasonable an Error art thou, whom all the fulness of the Godhead can

not satisfy, because thou art denied in a petty comfort, or crost in thy vain expectations from the World? O my unthankful Soul, shall not a Trinity content thee? Shall not All-sufficiency suffice thee? Silence you murmuring thoughts for ever. I have enough, I abound, and am full. Infiniteness and Eternity is mine, and what more can I ask?

But me-thinks I feel some secret Damps upon my Joy, and when I would soar aloft, and triumph in the riches of my Portion, a secret diffidence plucks me back, as the string doth the Bird, and Unbelief whispers in mine ear, Sure this is too good to be true.

*The As-
saults of
Unbelief.
1. It ques-
tions the
truth of the
Promise.*

But who art thou that disputest against God? The Lord hath spoken it, and shall not I believe him? Will he be angry, if I give my assent, and speak it confidently upon the credit of his Word?

*The Tri-
umph of
Faith in
the cer-
tainty of
Gods
Truths.*

O my Lord, suffer me to spread the Writing before thee. Hast not thou said, Thy Maker is thy Husband; I will betroth thee unto me? Thou shalt call me, My Father? I pray thee, O Lord, was not this thy saying, I am God, even thy God? I will be a Father unto you, and ye my Sons and Daughters? Why then should I doubt? Is not the truth of the living God sure footing for my faith?

*Esay 54. 5
Hol. 2. 13.
Jer. 3. 19.
Ps. 80. 7.
Isa. 64.*

Silence then O quarrelling Unbelief. I know in whom I have believed. Not in Friends, though numerous and potent; for they are men, and not God. Not in Riches, for they make themselves wings. Not in Princes, for their breath is in their Nostrils. But let God be true, and every man a liar. In God have I put my trust, in his Word do I hope. O sure Word! Heaven and Earth shall pass away, but not one jot nor tittle of this. I have not

*Esay 31. 3.
Eccl. 23. 5
Ps. 146.
3. 4.*

*Mar. 7. 28.
2 Tim. 3.
19.*

built upon the sand of mortality. Let the rain descend, and the floods come, and the winds blow nevertheless the foundation of God standeth firm. His everlasting Counsel, and everlasting Covenant are my stay. I am built upon his Promises, and Hell and Earth do their worst to blow up this Foundation.

Now shall my Faith triumph, and my heart glad, and my glory rejoyce. I will shout with exulting Multitude. The Lord he is the God, and he is not ashamed to be called, My God. He is not ashamed of my Rags, nor Poverty, of my Parage, nor Pedigree: and since his infinite condescension will own me, will he take it ill if I glory in him? Though I have nothing of my own to glory in, (unless I should glory in my shame) yet I glory in the Lord, and bless my self in him.

For who is like unto the God of *Jeshurun*? Bring forth your Gods, O ye Nations. Lift up your eyes and behold, who hath created all these things? Can any do for their Favourites, as the Lord can? Can he be angry, who is that God that shall deliver of his hands? Will you set *Dagon* before the Almighty? Or shall Mammon contend with the Holy One? Ambitious *Haman*, where is now thine Honour? O rich Glutton, that madest a God of Pleasure, where is now the God whom thou served? O sensual Worldling, that knewest where nor how to bestow thy Goods; Do Riches profit thee? Could Mammon save thee? Deceitful Souls! Goe now to the Gods that you have chosen. Alas, they cannot for ever administer a drop of water to cool your tongues.

But the Portion of *Jacob* is not like them: For everlasting to everlasting he is God. His Power is my confidence, his Goodness is my maintenance, Truth is my shield and buckler.

But my clamorous Unbelief hath many wiles, and fresh assaults me with the difficulty of the things promised, and labours to non plus and confound me with their amazing greatnes.

But why should I stagger at the Promise through Unbelief, robbing at once my Master of his glory, and my Soul of her comfort? It is my great sin to doubt and dispute, and yet shall I be a raide to believe? O my Soul, it is the highest honour thou canst put upon thy Lord, to believe against difficulties, and to look for, and reckon upon great things and wonderful, passing all created power, and humane faith.

Let not the greatness, nor the strangeness of the benefits bequeathed to thee, put thee to a stand. It is with a God thou hast to do, and therefore thou must not look for little things, that were to darken the glory of his munificence, and the infiniteness of his power and goodness. Knowest thou not, that this is his design to make his Name glorious; and to make thee know he is able to do for thee above all thou canst ask or think? Surely they cannot be any small or ordinary things that shall be done for thee, when the Lord shall shew in thee what a God can do, and shall carry thee in triumph before the World, and make Proclamation before thee, Thus shall it be done to the man whom the Lord delighteth to honour. What wonder if thou canst not comprehend these things? If they exceed all thy apprehensions and conceptions? This is a good Argument for thy Faith: for this is that which the Lord hath said, That it hath not entred into the heart of man, to conceive what things he hath prepared for them that love him. Now if thou couldest conceive and comprehend them, how should his Word be made good? It is enough for thee, that the Lord hath

2. It confounds the Soul with amazing greatness and difficulty of the things. 7th Tri-umph of Faith in Gods Omnipotency and veracity.

spoken it. Is not the Word nigh thee ? Hath God said, I will receive you ? You shall be Kings and Priests unto God, and inherit all things ; and shall sit in Thrones, and judge Angels, and be ever with the Lord, and shall I dare to say him *Unreasonable* ! What never satisfied ? So contradicting and blaspheming ? False whisperers no more of thy tales. I believe God, that it shall as he hath told me.

Acts 27.

25

2 Cor. 2.

14.

Psal. 71.

23.

Psal. 92. 4.

Psal. 104.

33. 3

And now thanks be to God, who alwayes causeth us to triumph in Christ, therefore my lips shall praise thee, and my soul which thou hast redeemed. For thou hast made me glad through thy Word, and I will triumph in the works of thy hands. I will praise the Lord whilst I live, I will sing praises to my God, whilst I have any being.

Oh my Soul, if thou couldest wear out thy singing upon the Harp, and wear thy tongue to the root, thou couldest yet never sufficiently praise thy Redeemer.

O mine Enemies, where is now your confidence, and where is your Armour, wherein you trusted ? I will set Christ alone against all your multitudes, and all the power, and malice, and policy which they are armed. The field is already won, and the Captain of our salvation returned with the spoils of his Enemies, having made a show of them openly, triumphing over them in his Cross.

Col. 2. 15.

2 Cor. 15.

57.

And thanks be to God, who hath given us the Victory, through our Lord Jesus Christ.

Of whom then should I be afraid, Behold, the Lord is near that justifieth me, who shall plead with me ?

Mar. 16.

18.

O ye Powers of Hell ! You are but chained Creatures, and we have a sure Word, that the Gates of Hell shall not prevail against us. Though the

Wo

World be in Armes against us, and the Devil in the
 head of them as their Champion; yet who is this 1 Sam: 17
 circumcised *Philistine*, that he should defie the 45, 46, 47-
 armies of the living God? Behold, I come out to
 thee, as the Stripling against *Goliath*; not with
 sword, and with spear, but in the Name of the Lord
 Hosts, in whose strength I am more than a Con-
 querour.

O Grave, where is now thy Victory? Christ is
 risen, and hath broken up thy Prison, and rolled
 away the stone, so that all thy Prisoners have made
 their escape. Rejoyce not against me, O mine Enemy;
 though I fall, I shall rise again; though I lye in Mic 7. 8.
 darkness, the Lord shall be a light unto me. En-
 large not thy desires, O Tophet, but shut up thy
 flaming mouth, for there is now no condemnation Rom. 8. 1.
 to them that are in Christ Jesus.

O deceitful World, thou art already overcome, Joh. 16, 33
 and the conquered Enemy is become thy servant. 1 Cor. 3.
 and I am fed with the honey taken out of the carcass 22.
 of the slain Lyon. I fear not thy threats, nor the
 enchantments of thy *Syren* songs, being kept by the 1 Pet. 1. 5.
 power of God, through a victorious faith, unto sal-
 vation. 1 Joh. 5. 4.

O my sins; you are already buried, never to
 have any resurrection, and the remembrance of you
 shall be no more. I see my sins nailed to the Cross, Heb. 8. 12.
 and their dominion is taken away, though their lives
 be prolonged yet for a little season. Awake there-
 fore, O my glory; awake Psaltery and Harp, and
 meet the Deliverer with triumph; for his right Psal. 98.
 Hand, and his holy Arm, have gotten us the Vi-
 ctory; and all the ends of the Earth have seen the 1, 2.
 salvation of our God. 3. I up-
braids the
trembling
Soul with
its un-
warlike-ness

Yet me-thinks my Unworthiness flies in my face,
 and I hear my cavilling Unbelief thus upbraiding me, and

and crying out, O proud Presumption ! That thou that art conscious to thy self of thy own unworthiness, shouldst pretend a claim to God and glory. Shall daring dost think to share with the Almighty and say of his endless Perfections, They are my right ? Bold sinner, stand off, and tremble at presumptuous Arrogance.

O my God, I lay my hand upon my mouth.

Faith subscribes the Charge, and triumphs in Gods free Grace.

confess the charge of mine unworthiness. My guilt and shame is such as I cannot cover, but thou canst and dost. Thou hast cast a mantle upon my nakedness, and hast promised my transgressions shall not be mentioned, and that thou wilt multiply Pardons. And shall I take up what thou hast buried and then affright my self with the Ghosts that infidelity hath raised ? Is it presumption to take the Pardon that thou dost offer ? or to receive and claim thee as mine, when it is but what thou hast promised. I durst not have approached thee, but upon thy Call ; nor have pretended a Title, but upon thy Grant. I should have thought it Diabolic Pride, to have pleaded an Interest in thee, and claimed Kindred to thee, but that thou hast shewn me the way.

And thou, my Soul, art thou ignorant of Gods great Design ? Knowest thou not, that it is his purpose to glorifie Free-Grace ? And how should Grace appear to be Grace indeed, were there any worthiness in the subject. Thine unworthiness is but a foil, to set off the beauty and riches of free Love and Mercy.

a. It questions the believers Title to Gods Grace, and Interest in the Promise.

But I cannot shake off this Brier. Alas, what cavilling Sophistry is Unbelief ! And will never be answered ! Now is it ready to tell me, What if the Promise should be a sure Foundation ? Yet thou mayest not build upon another mans ground. What thou

though the grace and mercies of God are infinite ?
 Yet Dogs may not catch at the Childrens bread.
 Thou hast not right nor title to the Promise , there-
 fore cease thy pretended claim.

But, O my Soul, wherefore shouldst thou doubt ? *The tri-
 umph of*
 Whose Image and Superscription is this ? Dost thou *Faith in*
 not bear upon thee the marks of the Lord Jesus ? *the clear-*
 I have given up my name to him , and taken hold *ness of the*
 of his Covenant , and therefore may claim an in- *Believers*
 terest. *Evidences*
Esay 56.4

I have accepted the matter , and closed with the
 Mediator , and subscribed to the Conditions of the
 Covenant , and therefore cannot question but it is
 mine.

The Lord hath offered to be my God, and I have
 took hold of his offer. I have taken him as God, and *Psal. 73.1*
 given him the supremacy. O my Soul, look round *25. 26.*
 about thee, in Heaven, and in Earth ; is there any
 thou dost esteem or value in comparison of God ? Is *Phil. 3.8.*
 there any thou dost love like him ; or take that con-
 tent , or felicity in , that thou dost in him ? Are *Phil. 1.20*
 not thy chief desires and designs to glorifie and en-
 joy him ? Thou canst not deny , but it is truly thus. *Psal. 26.8*
 I am sure nothing but God will content me. I am *and 84.1.*
 never so well in all the World , as in his company. *2. 3.*
 My Soul seeketh him above all , and rests in him a- *Psal. 27.4.*
 lone , as my satisfactory Portion. He offereth to *and 119.*
 take me as one of his people , and I have resigned *57.*
 my self accordingly to him as his ; and have put both *Pi. 119.38*
 my inward and outward man under his Govern- *2 Cor. 5.8*
 ment , and given up *All* to his dispose , and am re- *Acts 24.*
 solved to be content with him , as my All-sufficient *16. with*
 happiness. *Rom. 6.19*
Luke 14.
33.

Besides, I have taken him in his own way through *Psal. 16.*
 Christ , whom he hath tendered to me as my Head *5. 6.*
 and Husband , and I have accordingly , solemnly , *John 1.12*

and deliberately taken him. O my Soul, dost not
 Luke 14. thou know thy often debates? Hast thou not put
 26. to the Christ, and all the World, into the ballance? Hast
 29. thou not cast up the cost, and reckoned upon the
 Phil. 3. 9. Cross, and willingly put thy neck under Christ
 2 T. m. 1. 12. yoaik, and ventured thy salvation upon Christ alone
 and trusted him with all thy happiness, and all thy
 hope? Hast thou not over and over resolved to
 take him, with what comes; add that he shall be
 enough, though in the loss of all things? Thou
 canst not but know, that these have been the trans-
 actions between Christ and thee, and therefore he
 is thine, and all the Promises. Yea and Amen to thee
 through him.

And for the terms of the Covenant, I love and
 like them: my soul embraceth them; neither do I
 Acts 20. desire to be saved in any other way, than by repen-
 21. tance towards God, and faith towards our Lord Je-
 Rom. 2. 7. sus Christ, and sincere obedience to his Gospel.

Phil. 2. 3. I am willing to go out of my flesh, and do look
 10. 11. 6. unto Jesus for righteousness and strength, and trust
 2. 5. 7. my salvation wholly in this bottom. I am content
 2. 4. to deal upon trust, and venture all in hopes of what
 18. is to come, and to tarry till the next world for my
 1. 1. 1. 1. preferment. I am willing to wait till the coming of
 9. 10. our Lord Jesus Christ and have laid up my happiness
 1. 2. 13. on the other side the Grave.

And though my sins be many, yet I should belye
 mine own knowledge, if I should say they were not
 Rom. 7. my constant trouble and burthen, and the enemies
 24. against which I daily watch, and with whom my soul
 Gal. 5. 17. hath no peace. Mine own heart knoweth that I
 Psal. 39. 1. hate them, and desire and endeavour their utter de-
 and 17. 3. struction; and do resolve against them all, and am
 willing to use all Gods means (that I know) to mor-
 tifie them. Tis too true that I often fall, and fall

let my Conscience beareth me witness, that I con-
 sider and bewail it, and do not ordinarily and deli-
 berately allow my self in any sin whatsoever against
 my knowledge. And though my obedience be mi-
 serably lame, yet, O Lord, thou knowest, that I
 have respect unto all thy Commandments, and do
 strive to come up to what thou requirest. The Holy
 Ghost is witness, and my Conscience also, that I
 first seek the Kingdom of God, and the righteous-
 ness thereof; and that it is my chief care to please
 God, and keep from sin. Speak, O my Soul, is
 not holiness thy design? Dost thou not thirst for it,
 and follow after it? Dost thou not, in thy settled
 choice, preferre the holy wayes of God, before all
 the pleasures and delights of sin? Thou knowest it
 is thus, and therefore no more disputing; thou hast
 sincerely taken hold of Gods Covenant, and with-
 out controversie it must be thine.

O my God, I see thou hast been at work with
 my Soul. I find the prints, I see the footsteps.
 Surely this is the finger of God. I am thy servant,
 O Lord, truly I am thy servant; and my Soul hath
 said unto the Lord, Thou art my Lord. It must be
 so. Wouldest thou ever set thy mark upon anothers
 Goods? Or shall God dis-own his own workman-
 ship? My Name is written in Heaven. Thou hast
 written thy Name upon my heart, and therefore I
 cannot question but thou hast my Name on thine
 heart. I have chosen thee, O Lord, as my happi-
 ness and heritage, and therefore I am sure thou hast
 chosen me; for I could not have loved thee, ex-
 cept thou hadst loved me first. O my Lord, discern,
 I pray thee, whose are these, the signet, the brace-
 lets, and the staffe? I know thou wilt acknowledge
 them.

And now blessed be God, and the Father of our
 Lord

Psal. 119.
 101, 104.
 Rom. 7.
 15, 16,
 &c.
 1 Cor. 9.
 26, 27.
 1 Joh. 1. 9
 Rom. 6.
 16.
 Psal. 119.
 6.
 Psal. 119.
 5, 30, 173.
 Mat. 6. 33.
 2 Cor. 5. 9
 Psal. 18.
 23. and
 19. 13.
 and 119.
 133.
 Mat. 5. 6.
 Psal. 119.
 14 15, 16.
 111, 112.
 Psal. 116.
 16.
 Psal. 116. 2.
 1 John 4.
 19.

Lord Jesus Christ, who, of his abundant mercy, hath begotten me again to a lively hope.

*Faith
makes its
claim to
all the Be-
nefits of
the Cove-
nant, and
stirs up
the Soul to
joy and
thankful-
ness, in
sequentib.
a Hab. 2. 3
b Jam. 5. 7*

And thou, my Soul, believe and wait, look through the window, and cry through the lattice and rejoyce in the hope of the glory of God. *a* The Vision is for an appointed time, wait for it. It will come in the end, and will not tarry. *b* Behold the Husbandman waiteth for the precious Fruits of the Earth. Be thou also patient. He hath long patience, and wilt not thou have a little patience? He waiteth for the Fruits of the Earth, but thou for the Joy of Heaven. He upon meer probabilities, but thou upon infallible certainties. He for a Crop of Corn, but thou for a Crown of Glory. Were he but sure that every Corn would bear a Crop, how patiently would he sow, how joyfully would he wait. Why such is thy harvest. As sure as the Summer delights do follow the VVinters severities; as sure as the wisht-for Harvest doth follow the toilsome and costly Seeds-time, so sure shall thy Lord return and bring thy reward with him. Therefore my soul, love and long for the approaching Jubilee, and wait all the days of my appointed time, until my change shall come.

*Revel. 21
12.*

O blessed state that my Lord hath translated me into! O happy change that he hath made! I was stranger, and he took me in, and made me an heir, and preferred me from the Dunghil to the Throne, and from a Hearer of wood, and Drawer of water, to attend his Court, and know his Counsels, and do his pleasure. Happy am I that ever I was born to partake of this endless dignity.

*Heb. 12.
22, 23, 24.*

O my Lord, it is no little thing thou hast given me in hand. I am already come to Mount Zion, and the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, and

the general Assembly and Church of the first-born ;
 and to God the Judge of all, and unto the spirits of
 just men made perfect, and unto Jesus the Media-
 tor of the New Covenant, and unto the Blood of Gal. 4. 6.
 sprinkling. My heart reviveth, as *Jacobs*, when I Luk. 5. 20.
 behold the Tokens which thou hast sent me, the
 Spirit of Adoption, the Pardon of my Sins, my 1 Cor. 11.
 Patent for Heaven, the Chain of thy Graces, the 25.
 Son of thy Bosome, and the New Testament in his Luke 12.
 Blood, and the Letters of his Love. My Lord hath 32.
 said, that he will love me, and manifest himself un- Cant. 1.
 to me ; and that the Father will love me, and both 10.
 will come unto me, and make their abode in me. Joh. 3. 16.
 But is it true indeed ? Will the Lord dwell on John 14.
 Earth ? Or if he will, shall so foul a Stable, so un- 21, 23.
 clean a Stye, as my heart hath been, shall this be
 the place that the Lord of Life will take up his
 Lodging, and keep his Court in ? Will he indeed
 come with all his Train of Graces, and live and walk
 in me ? How can these things be ? But he hath said
 it, and I do, and I will believe it.

Yet all this is but the earnest of what is to come.
 Oh how great is thy goodness, laid up for them Psal. 31.
 that fear thee ? Yet a little while, and my war- 19.
 fare shall be accomplished, and the Heavens must
 receive me, till the time of the restitution of all
 things. It is but for a short term that I shall dwell 2 Per. 1.
 in this dirty flesh, in an earthen Tabernacle. My 14.
 Lord hath shewed me, that where he is, there shall Joh. 12.
 his servant be. Now the living is tyed to the dead ; 26.
 and my Soul is a Stage of strife, and a Field of war.
 But tis but a little moment, and that which is per- 1 Cor. 13.
 fect shall come ; perfect Holiness, and perfect 10.
 Peace ; eternal Serenity, and a Serene Eternity.

O my sins. I am going where you cannot come ; Rev. 21.
 where no unclean thing shall enter, nor any thing 27.
 that

that defileth. Me thinks I see all my Afflictions and Temptations, all mine Infirmities and Corruptions falling off me, as *Elijah's* Mantle at his translation.

- O my Soul, dost thou not see the Chariots of fire and the Horses of fire, come to take thee up? **B**
- Luke 16.** thou as poor as *Lazarus*, yet God will not disdain to send a Party of Angels to conduct thee home. **26.** How canst thou doubt of ready reception, who hast such a Friend in Court, who will lead thee with boldness into his Fathers presence? If there were joy in *Pharaoh's* Court, when it was said, *Joseph's* Brethren are come; surely it will be welcome news in Heaven, when it's told, *Jesus* his Brethren are come.
- Gen. 45.** **16.**

My Soul, fear not to enter, though the Lord be clothed with Terrour and Majesty: For thy Redeemer will procure thee favour, and plead thy right. I am sure of welcome, for the Father himself loveth me. I have tasted and tryed his love, and when I had played the wicked Prodigal, yet **John 16.** he despised not my Raggs, but fell on my neck, **27.** and kissed me, and Heaven it self made merry over me. Much more will he receive me gladly, and let out his loves upon me, when presented to him by his Son, in his perfect likeness, as a fit Object for his everlasting delight. Fear not, O my Soul, as if thou wert going to a strange place. Why Heaven is thy Country, and thy home: wilt thou doubt of leave, or fear of welcome, when it is thine own home? Why, my Soul, thou wast born from above, and here is thy Kindred, and thy Fathers house, and therefore thou shalt surely be admitted. And then shall I see the glorious preparations of eternal Love, and the blissful Mansions of the heavenly Inhabitants.

Doubtless

Doubtless it shall be thus. These are not sick-mens dreams, or Childrens hopes. The living God cannot deceive me: and may not I certainly promise my self, what the Lord hath promised me? I will sooner think that all my senses are deluded, and what I see, and feel, and taste, is but a fancy, than think that the living God will deceive me, or that his unchangeable Covenant will fail. Now I am a Son of God, but it doth not yet appear what I shall be: but this I know, I shall be like him, and see him as he is. Joh. 3. 2

I know it shall be thus. Why, what security should I ask of God? He hath given me all the assurance in the World. And though the Word of God be enough, yet he willing to shew more abundantly to the Heirs of Promise, the Immutability of his Counsel, confirmed it by an Oath: that by two immutable things, in which it was impossible for God to lye, I might have strong consolation. O unreasonable Unbelief! What shall not the Oath of a God put an end to thy strife? Heb. 6. 17

O my God, I am satisfied: it is enough. Now I may be bold without presumption, and boast without pride. And will no more call my Duty Arrogance, nor my Faith a Fancy.

O my Soul! There is but a short life betwixt thee and Glory, where holy Angels, and glorified Saints, shall be mine Associates, and *Love and Praise* mine only Employment. Me-thinks I hear already how the Morning-Stars sing together, and all the Sons of God shout for joy. O that I could come in for one! But it was said unto me, I should rest yet for a little season, but I shall stand in the lot at the end of the dayes. Job 38. 7

It is well Lord, thy Word is enough. Thy Bond is as good as ready payment. The Holy Ghost tells me,

Dan. 12. 13.

Luke 23. me, that life and glory abide me; that look what day
43. I loose from the body, the same day I shall be landed
 in *Paradise*. Amen. It is as I would have it.

But this is not all. VVhen my body hath slept a
 short Nap in the dust, Christ will call to it. Come
 up hither. A true Yoke-fellow, it will be hard
 parting, but welcome meeting. I could not leave
Col. 3. 4. thee, but to live with Christ. But he will raise
 thee a glorious Temple; and when he shall appear
 will bring me with himself in glory; and then
 shall re-enter thee as a Royal Mansion, wherein
 shall abide with the Lord for ever. For as we have
 served our Redeemer together, so we must be glo-
 rified together with him. And when the Lord
 hath married us both together again, then will he
 marry us both unto himself. For I know that my
 Redeemer liveth, and that he shall stand at the last
 day over the Earth. And though after my skin
 worms destroy this body, yet in my flesh I shall
 see God. VVhom I shall see for my self, and
 mine eyes shall behold, and not another, though
 my Reins be consumed within me. My Lord hath
 hath already told me how it shall be. He hath set
 down the time, and shewed me the Robes of im-
 mortality, and the Crown of life, that I must put on
 and the Throne of glory, and the Seat of judge-
 ment, that I must sit in. He hath told me the man-
 ner in which I shall be presented to him, and espous-
 ed by him. He hath told me where he will see
Mat. 25. me, and what he will say to me, and how he will
35, 37. acknowledge my mean services, and remember
 what I have forgotten: how he will praise the
Mat. 6. 4. works, that I have been ashamed of, and reward
 me openly, for what I have buried in secrecy; and
 not forget the poorest Alms that I have given for
 his Name. Then will he confess me before his Fa-
 ther

her, and before the Angels of God. Thus saith
the true, and faithful witness, and we know that his
Testimony is true.

Ah my Soul, see that thou make not God
a Lyar. 1 John
5. 10.

O my God, I have believed thy report, and do
look for all these things, according to thy Promise.
I know thou intendest me but for a very little
while in this lower Region. This world is but the
house of my Pilgrimage, and my soul now is
but like a Bird in the shel: but when the shel is
crackt, then shall she take wings like a Dove,
and soar aloft to thee, and flee away, and be
at rest.

Yet I doubt not thy care for my despicable dust. Joh. 6. 39.
I know that nothing will be lost; I know not
where they will lay me: but thy wakeful eye ob-
serveth, and will not be to seeking at what door to
knock, nor at what grave to call for me. I believe,
and am sure that I shall come a glorious piece out of
thy hands, fair as the Moon, clear as the Sunne,
crowned with honour and glory. And when my
Absolution is read, and sentence past upon the
VWorld, then must I be taken up to dwell with
thee.

Let not my Lord be angry, that thy dust and
ashes speaketh thus unto thee. Thou Lord hast
raised my expectations, and hast made me to look
for all these great things from thee. In vain hast
thou written all these things unto me, if I should
not believe them; and a distrustful diffidence would
put a high dishonour upon thy Truth.

O Lord it repenteth me; it repenteth me of my
jealousies, and my doubtful thoughts about thee. I
know thou lovest an humble confidence, and de-
lightest in nothing more than to see thy children
trust

trust thee. I know the building of my hopes is not a hairs breadth over the foundation of thy Promises, yea, 'tis sure, my expectations are infinitely short of what I shall find.

Joh. 3. 33. O my God, my heart trusteth safely in thee, and

Eph. 2. 20. I here set to my seal, that thou art true. Christ

Mat. 7. 25. my Bottom in which I venture, and the Corner

Psal. 39. 7. stone on which I build, and therefore my Foundation is ensured, and my Building shall challenge the winds and floods.

And now, O Lord, what wait I for? my hope is in thee. O my blessedness, let me enjoy thee.

O my life, let me possess thee. O desire of mine

eyes, let me see thy face and hear thy voice; for

thy voice is sweet, and thy countenance is comely.

I ask but what thou hast promised: for thou hast

told me, that I shall see God, and thou wilt speak

Mar. 5. 8. to me mouth to mouth, even apparently, and not

in dark speeches, and the similitude of God shall

I behold.

1 Cor. 13. So shall my knowledge be perfected, and I shall

9. 10. see the inaccessible light, and my tender eye shall

not water, nor my sight daze; but I shall with

open face look stedfastly on the Son of Righteous-

ness, and behold his glory. Then shall Faith be

turned into Fruition, and Hope into Possession, and

Love shall arise like the full Moon in her brightness

and never wax nor wane more.

O thou God of my hopes, I look for a new Body

and a new Soul; for new Heavens, and for a new

Earth, according to thy promise; when my whole

Soul shall be wholly taken up with thee, and all

mine affections strained to the highest Pegg, and all

the wheels of my raised powers set in most vigorous

and perpetual motion towards thee, still letting in

and still laying out; and thus shall there be an ever

lasting

lasting communication of joy and glory from thee ,
and of love and praise from me.

O my Soul, thou art rich indeed, and increas'd in
Goods. Thou hast no reason to envy the glory nor
grandeur of the mightiest on Earth : For their glory
shall not descend after them ; like sheep shall they
be laid in their graves , and Death shall feed upon
them , and there's an eternal end of all their pomp
and excellency. But my Kingdom is an everlasting
Kingdom. My Robes shall never wear , my Crown
shall never totter , my Throne shall never be va-
cant , my Bread shall never mould , my Garland
shall never wither , my House shall never moul-
der , my Wine shall never soure , but everlasting
joy shall be upon my head, and sorrow and sighing
shall flie away.

O my God , how happy hast thou made me ! It
is better than I could have wished. Thou hast done
all things well. Thou hast fedd them for ever. The
whole Earth cannot shew any such Heritage or Te-
nure. The World can stare out her possessions but
for years , nor can she make a good title for that
neither. But mine inheritance is for ever, and none
can put me out of possession. The thing is establish-
ed in Heaven , and in the Volume of the Book it
is written of me. My Evidence cannot be lost , it
is recorded in the Court above , and enrolled in
the sacred Leaves of the Word , and entred upon
the Book of my Conscience , and herein I do and
will rejoyce.

Now, my Soul, wipe up thine eyes, and goe a-
way with *Harnab* , and be no more sad. What
though mine House be not so with God, so happy ,
so prosperous as I could wish ? What though they
be increased that trouble me , and my temptations
and afflictions be like the rolling billows , rising on

one anothers backs for halt? Yet shall my Soul
as a rock unmoved, and sit down satisfied in the se-
curity and amplitude of my portion. For God has
made with me an everlasting Covenant, ordered
all things, and sure; and herein is all my salvation
and all my desire,

And now what remaineth, O Lord, but that
I should spend the remainder of my dayes in loving
praising, and admiring thee? But wherewith shall
I come before the Lord, or bow my self to the most
high God? What shall I give thee, to express my
thankfulness, though not to requite thy bounty.
Alas my poor little Soul! Alas that thou art so li-
tle. How narrow are thy capacities! How dispro-
portionate are thy powers! Alas that my voice can
reach to no higher a note! But shall I do nothing
because I cannot do all?

Lord I resign to thee. With the poor Widow,
cast my two mites (my Soul and Body) into thy
treasury. All my powers shall love and serve thee.
All my members shall be weapons of righteousness
for thee. Here is my good will. Behold, my sub-
stance is thy stock, mine interest is for thy service.
I lay all at thy feet: There thou hast them, they are
thine. My Children I enter as thy Servants. My
Possessions I resign as thy Right. I will call nothing
mine, but thee. All mine are thine. I can say, My
Lord, and my God, and that is enough; I thankfully
quit my claim to all things else. I will no more say
My House is mine, or my Estate mine; I my self am
not mine own: Yet it is infinitely better for me
to be thine, than if I were mine own. This is my hap-
piness, that I can say, My own God, my own Father.
And O what a blessed exchange hast thou made with
me! to give me thy Self, who art an infinite Summe
for my self, who am but an insignificant Cypher.

And now Lord, do thou accept and own my claim. I am not worthy of any thing of thine, much less of thee. But sith I have a deed to shew, I bring thy word in my hand, and am bold to take possession. Dost thou not know this hand? wilt thou not own this name? wilt thou not confirm thine own grant? It were infidelity to doubt it. I will not disparage the faithfulness of my Lord, nor be afraid to averr, and stand to what he hath said and sworn. Hast thou said, Thou art my God, and shall I fear thou art mine enemy? Hast thou told me, Thou art my Father, and shall I stand aloof, as if I were a stranger? I will believe. Lord silence my fears; and as thou hast given me the claim and title of a Child, so give me the confidence of a Child. Let my heart be daily kept alive by thy promises, and with this staffe let me pass over *Jordan*. May these be my undivided Companions and Comforters: When I goe, let them lead me; when I sleep, let them keep me; when I awake, let them talk with me. And do thou keep these things for ever upon the imaginations of the thoughts of the hearts of thy people, and prepare their hearts unto thee. And let the Heart of thy Servant be the Ark of thy Testament, wherein the sacred Records of what hath passed between thee and my Soul, may for ever be preserved.

Amen.

Thus farr, my Friend,

so be it.

CHAP. XIX.

An Exhortation to Sinners.

O Earth, Earth, Earth, hear the Word of the Lord. Ye Men of this World, ye Spirits that are in Prison, held captive to iniquity under the Prince of this World; in a Covenant with Death, at an agreement with Hell? without Christ, Aliens from the Common-wealth of Israel, Strangers from the Covenant of Promise, having no hope, without God in the World; who have said, We will not have this man to rule over us: let us break his Bonds asunder, and cast his Covenant from us; who are joyned to Idols, have chosen you other Gods, are following after other Leaders; who walk after the course of this World, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of Disobedience; having your conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and being still as you were by nature the Children of wrath, in the gall of bitterness, and in the bond of iniquity.

O ye Sons of Death, ye Children of the Night and of Darkness, Hear, and your Souls shall live: to you also is the Word of this salvation sent even the Strangers, and those that are afar off, that will lay hold on the Covenant, and choose the thing that pleaseth God, these also shall have a Name in his House, even the glorious Name of Sons and Daughters. The Lord hath sent a Word into Jacob, and it shall light upon Edom and *Amalek*, and the uncircumcised *Philistines*, ev

as many of them as the Lord our God shall call,
Acts 2. 39.

Hearken, O People, you that are polluted in your blood, written in the earth, are among the Dead; come in, let your Covenant with Death be made void, and your agreement with Hell be disannulled, strike a League with the Almighty, and your Names also shall be written amongst the living in *Jerusalem.*

Stand ye before the Lord, come, and let us reason together.

Where are you? What is your Portion and Inheritance? Ye are cursed with a Curse. *Fire and brimstone, and an horrible tempest, this shall be the portion of your cup, Psal. 11. 6.* What are you seeking? whither are you travelling? After a few years your vanity are over, where must your dwelling be? *Who can dwell with the devouring fire? Who can dwell with everlasting burnings? Look before you, behold that smoking Furnace, that burning Lake, that bottomless Pit that's gaping for you, and at your next step may swallow you up. Escape for your lives; why will ye dye? Turn and live.*

Do you believe the Resurrection from the Dead, the Judgement to come, and the invincible World? Is it to the spirit of a man as to the spirit of a beast? Doth it perish with his carcase? Dyeth a Man as a Dogg dyeth? Dyeth a wise man as a fool dyeth? Are all all things alike to all, just and unjust, good and bad, after this life, as well as in it?

Do you believe the Scriptures? Are they but a tale? If you hope they are, are you sure they are? Dare you venture your souls upon it? Wouldst the Saints venture on the *Truth*, dare you venture your souls on the *Falshood* of it? Dare you stand forth, and say, If this Word be not a lye, let me be damned

for ever? I am content that the everlasting worm shall gnaw my heart, that the infernal fire shall burn my flesh, and bones, and soul for ever and ever, if it prove not at last a meer forgery and imposture.

Do you believe the Scriptures to be true indeed? If you do, what do they preach to you? Do they speak any thing, if not this, *That there is another life, and death, besides that which is within the ken of mortal eyes; that the other life, and the other death, are eternal; that upon your being found within or without the Covenant of God, hangs your eternal judgement, either for life or death; that whilst you are in a covenant with God, and in a course of iniquity, you are without the Covenant of God and can have no benefit by it; that under sin, and out of Covenant; out of Covenant, and out of Christ, out of Christ, and under Condemnation?*

Are there any things, which that Word which you profess to believe to be as true, and to stand as firm as Heaven and Earth; are there any things that it speaks more plainly, than these things and such like? What, and yet secure in a state of sin? Aliens from God, Enemies of all Righteousness, and yet in quietness? Are you resolved to sell eternity for time, life for death, a soul for the pleasures of sin? Is this the choice you have made, and are you resolved to stick to it? Let me have this world, my portion here, my good things here, and then let me be damned in the other world: Let me sin here, and suffer hereafter; let me laugh here, and lament hereafter: Let me flourish, and prosper, and live at ease, and in honour, and in pleasure, and at liberty here; and let me be in my prison, and my pain, and my anguish, and my plagues be beneath; there let me be torn, let me be burned, let me roar, let me dye; so I may be rich, and be merry, and rejoyce a while here; let time be my Heaven, and eternity be my Hell; speak in earnest

this your choice? Or that you may not be put to
 to make a *new choice*, will you take upon you to
 make a *new Gospel*? And dividing what God hath
 joyned together, will you joyn what he hath divided?
 Will you write this for Gospel? *Holiness and Hell,*
Life and glory, Christ and the Curse, the Devil and the
Devil's crown: Let the wicked hold on his way, and the un-
righteous his thoughts: let him still run away from the
Lord, and he shall have mercy; and from his God, and
he will abundantly pardon. Strait is the gate, and nar-
row is the way, that leadeth unto death, and few there be
that find it; but broad is the gate, and wide is the way,
that leadeth unto life, and the whole world are going in
thereas. Blessed are the proud in spirit, for theirs is
the Kingdom of Heaven. Blessed are they that laugh
now; blessed are the froward, the merciless, the impure
in heart, the persecutors for righteousness sake, for
great is their reward in Heaven. Within shall be the
Doggs, and the Swine, the Whoremongers, the Sor-
cerers, the Drunkards, the Russians, the Blasphemers,
the Gallants, the Idolaters, and whosoever loveth and
maketh a lye: And without shall be the Lambs, and the
Doves, the holy, and the humble, and the meek, and
the merciful, and the upright in heart, and the poor in
spirit, and Peace-makers, the persecuted for rig-
hteousness sake, and whosoever loveth truth, and maketh
God his trust; these shall goe into everlasting fire, but
the ungodly into life eternal.

Are these the Articles of your Creed? Is this
 your Gospel? If it be, O what is your Heaven? If
 it be not, if the old Gospel must stand, Oh where are
 your souls? Are your souls lost, and are they not
 worth the recovery? Why will ye dye? Turn and
 live; Oh when shall it once be?

As an Embassador for Christ, to whom is commit-
 ted the Word of Reconciliation, having hinted to

you what's Law, so in the name of the Eternal God I publish to you the everlasting Gospel.

The Lord God having entred into a Covenant life, with the first *Adam*, for himself and all mankind in him; this Covenant being broken, when by sin hath entred, & death by sin, and all the world is now become guilty before God; bound over the vengeance of eternal Fire, and under an utter impossibility of recovery, by ought that that Covenant can do; hath out of his abundant grace, made a new Covenant, on which whosoever shall lay hold shall be delivered out of the state of Death and Wrath, into a state of Life and Blessedness, *Rom. 3. What the Law could not do, being weak through the flesh, God sent his Son in the likeness of sinful flesh, and with him this gracious grant, that whosoever believeth in him, shall not perish, but have everlasting life, Joh. 3. 16.* And this is the Covenant that hath been declared unto you.

This new Covenant is a *Marriage Covenant*. *Hos. 2. 10. I will betroth thee unto me for ever, yea I will betroth thee to me in righteousness, and in loving kindness, and in mercies.* In it the Lord makes offer, and invites you to accept of an *Husband* and a *Dower*. the Husband is the *Kings Son*, the Lord Jesus Christ; and with him the *lost Kingdom*, and all that belongs to the Kingdom of God for a *Dower*. Liberty for the Captives, the opening of the Prison to them that are bound; riches to the poor, eyes to the blind, feet to the lame, healing to the diseased, and life to the dead.

And whoever among you all, who are persons under the Law, held by the cords of your sins, whose souls are fast bound in fetters of Iron, who are willing that your Covenant with death be made void and your agreement with Hell be of itself annulled, and

Go all joyn your selves to the Lord, and be brought
 in the bonds of this Covenant, all the blessings of
 this Covenant are made over, & stand sure unto you.
 The Grant is made, the Deed is drawn, and seal-
 ed; the Lord hath set to his Seal, come you in, and
 take the Counter-part; set to your seal, and the match
 is made up. Christ, and with him all things are yours,
 and you are his. Accept and live, reule and dye
 ever.

Come on then, sinner, what sayest thou? Dost
 thou consent? Dost thou accept? Or as *Laban* to
Rachab, *Wilt thou goe with this man?* Let me es-
 pouse thee to this one Husband; only let me first
 tell thee, The matter is solemn, and thou must be se-
 rious. 'Tis for life, 'tis for Eternity.

Consider therefore, and let thine heart, lying
 prostrate before the Almighty, come in and make
 answer to these demands, which I from him, and in
 his great and dreadful Name I make unto thee.

1. *Wilt thou have Jesus for thine Husband?* Un-
 derstand before thou answer. The taking of Christ
 for thine Husband, implies.

- 1. Intimate Union.
- 2. Ingenuous Subjection.
- 3. Total Dependance.

1. *Intimate Union*; by choosing and accepting of
 him for thine, and resigning and giving up thy self
 to him, for his own; to co-habit and live with him,
 in the dearest conjugal affection for ever.

2. *Ingenuous Subjection*; by a free and chearful
 putting thy self under him, as thy Lord whom thou
 wilt obey, and be subject to, in all things. The Wife
 must be subject to her Husband; yet not as a slave
 by constraint, but freely, and by consent.

3. *Total Dependance*; holding of him as thine head,
 expecting nothing, owning nothing, but what de-
 scends

scends upon thee from him. Depending on him for all things; the bearing of thy Debts, thy discharge from thy Bonds, and thy whole provision for a livelihood and maintenance.

Consider then, what savest thou? Dost thine heart choose, and accept, and resign up it self unto Christ? Dost thou choose him as an *Husband*? Thou canst choose him as a *Refuge*, to hide thee from danger; thou canst choose him as a *Friend*, to help thee in thy need; but dost thou choose him for thine *Husband*? Wilt thou *clawe to him*, love, honour and obey him? Dost thou understand his manner, the Law of his House, his Family order and discipline? Dost thou know his commands and expectations how holy, how spiritual how strict, and self-denying, how humble and submissive he looks thy whole carriage should be? Wilt thou be at his *finding*? Wilt thou look unto him, and lean upon him for all thou needest? Shall all thy desire be to him, and thy dependence on him? Thou art a *Bandman*, who shall be thy *Redemption*? Thou art a *Malefactor* who shall be thy *Satisfaction*? Thou art a *Leprous* whence dost look for *cleansing*? Thou art a *Beggard*; whence dost expect an *inheritance*? Wilt lean upon thy Beloved for all? Shall he be thy *Wisdom*, *Righteousness*, *Sanctification*, *Redemption*, and *Inheritance*? Wilt do him this honour, to trust him for all this; to cast all thy burthens, thy care, thy fears, thy sins, thy guilt, thy hopes upon him? Canst thou say, O my God, I have sinned, I have sinned, thy Law have I broken, thy love have I slighted, I have fallen from thee, and run over to thine Enemies; I have fallen under thy displeasure, wrath is provoked, justice hath taken hold of me, my soul is undone. How dreadful is thy controversie with me? And have nothing to answer, but this, My Jesus shall answer for me.

O my Jesus, thou hast wooed and invited sinners to thee; thou hast sent forth thy Messengers, and thy Word, into the high wayes and heages, into the streets and Hospitals of the world; among the poor, the blind, and the bound, and the diseased and those that are in debt and distress; to take from among them a Wife for thy bosome. Behold, thy word hath found among the Captives this wretched Adulteress, my poor Harlot soul, which hath dealt treacherously with thee, and hath followed after other lovers, hath fallen among Thieves and Robbers, is bruised, wounded, and undone; having prodigally spent and wasted all that I had.

But behold, I come at thy word; if thou sayest, I have no pleasure in thee, if thou spit in my face, and spurn me with thy foot, and trample me in the dirt, or send me back to my Prison, and leave me to bear the shame of my VVhoredomes, I must be silent and speechless.

But wilt thou receive me? wilt thou take me into thine house? wilt thou spread thy skirt over me? shall I be called by thy Name? wilt thou love me, and be joyned unto me? wilt thou be Surety for thy servant? wilt thou that my Debts be upon thee, my Bonds be upon thee, my wants, my sins, my sorrows, my fears, my plagues, my help, my soul be upon thee? Wilt thou Lord, and can I say thee Nay? Wilt thou take them, and can I refuse to lay them upon thee? I consent, Lord, I consent to thee; be thou mine Husband, and mine helper; love me, discharge me of this guilt, loose me from these fetters, cleanse me from this filthiness, and then ask what thou wilt, impose upon me whatever thou pleasest. Love thee, honour thee, obey thee? Oh what is my love, what is my obedience, that thou shouldst accept, or I should deny it to thee? 'Tis but

but little that I can doe, this heart is so false and feeble that I am afraid now I undertake for it, but such as it is, take it to thee. I bestow it wholly upon thee, with this promise, that if thou wilt help me, I will love thee, if thou wilt help me I will be subject to thee, & lay up all my hopes & expectations with thee. Now so it, now that thou knowst what it means, now say, wilt thou have Christ for thine Husband?

2. *Wilt thou take him for better for worse, for richer for poorer.*

Though thy Lord be a King, yet his Kingdom is not of this world. He came not to be ministered unto, but minister; he came to serve, and to suffer, and all those that will follow him, must suffer with him. He came not to divide lands, and spoils, and crowns, and temporal dignities, and honours amongst his Disciples; but crosses, and prisons, and scourges, and wants. Thou wilt joyn thy self to the Lord, but wilt thou take up thy lot with him? Thou wilt live with him, and abide with him; but dost know where he dwells, and what his entertainment is? Sometimes he hath bread, and sometimes he is hungry; sometimes he hath clothes, and sometimes is naked; sometimes he hath an house, and sometimes he hath none; sometimes he hath friends & sometimes he hath none; he is sometimes used kindly, and sometimes ac-
coursly; sometimes 'tis *Hosanna*, and sometimes *Crucifige*; sometimes he is cried up as a King, sometimes cried out against as a Devil; and as it is with the Master, so will it be with the Scholar; as with the Lord, so with the Disciple; where he is, thou must be also. Canst thou say, Whither thou goest, I will go with thee: where thou feedest, I will feed with thee; where my Lord dwelleth, if in a tent, if in a cave, if in a dungeon, if in a wilderness, where ever my Lord dwelleth, let me dwell with him? Consider what

at thou sayest, and be not over-hasty. May be
 thou dost not yet know, what hunger and thirst, and
 nakedness mean; what the wrath of man, what their
 reproachings, and spittings, and stripes, and bonds-
 mean: may be thou hast thought, this may be far e-
 nough off, and may never come upon me; or hast
 taken up a resolution through incogitancy, not
 weighing how sharp and how pinching they may be
 to thee. But suppose thou wert now just come to it;
 and that thou sawest, that thy first foot Christ-ward,
 would be the parting point betwixt thee & al that is
 dear unto thee in the world; that thy first step Hea-
 ven-ward would be into the fire, or the water, or
 into the camp of the Philistines, whose faces were
 all fill'd with fury against thee. Hast thou yet such
 a far deeper sence of the eternal sufferings, thou
 art in danger of; such a settled belief, of thy abso-
 lute necessity of Christ to thy escaping these; such
 an high value of the love of Christ, and the everla-
 sting salvation thou expectest by him, as does over-
 ballance and swallow up the sharpest and the quick-
 est sence thou hast or canst have of the greatest
 things thou shalt suffer by him? Hast thou cast up
 all afflictions imaginable, and then put thy soul to
 it? Now resolve what to do; either this, or no
 Christ; either this, or no Crown; either this Cross,
 or the Curse; either the wrath of man, or the wrath
 of God; Scorpions, and Dragons, and Devils;
 shrieking, and howling, and gnashing of teeth for
 ever and ever. Confess Christ, and be confessed
 by him; suffer with Christ, and reign with him; weep
 with Christ, and rejoyce with him; dye with Christ,
 and live for ever; deny Christ, forsake Christ, and
 perish for ever. Hast thou thus put thy self to it?
 And after the most solemn debate thou hast had,
 what is the result? Now tell me, Christ, or no
 Christ. Wilt thou have Christ for better for worse,
 how dear soever he cost thee.

3. *Wilt thou forsake all others ?*

Thou hast three Husbands that lay claim to thee *Sin, the World, and the Devil.* Wilt thou renounce and be divorc'd from all these? There's no compounding betwixt Christ and them, he or they must goe.

The renouncing of sin stands,

In the dis-engaging of the heart from it.

In the engaging of the heart against it.

1. *In the dis-engaging or loosening of the heart from sin.* 'Tis an hearty willingness to let it goe; a willingness to part, is our parting with sin. A breaking of Peace, the cutting off the League betwixt sin and the soul, when a sinner stands so clearly convinc'd of the worth of Christ, of the value of a soul, of the enmity of sin against Christ and the soul, of the unworthiness of sin, with all its pleasures and advantages, to be laid in the ballance with Christ, is willing to be rid of it. What is there in it? what can it do for me; how long will it last me? where will it lead me? O the after-births of sin: O the tail of these Locusts, the stinging, the stinging that I see there. Can I want a Christ? Or can I hope that he'll dwell with such Neighbours? Can I bear the loss of my soul? Or can it escape if these escape? I see it vain to think of keeping both Christ and Lusts, it is vain to think of saving both my sins and my soul; 'tis all one, as to be saved, and to be damn'd, I may as well bring Heaven and Hell together. Well, let them goe; henceforth hold thy peace sin, plead no more with me for entertainment, be a stranger forever to me, henceforth I know thee no more.

2. *In the engaging the heart against sin.* When the heart is not only content to let it depart, but give it a bill of divorce, and sends it away. When it cannot want it, and cannot bear it. When it deals with it

the Egyptians with Israel; at first they have only
 ave given them to be gone, but at length they
 rust them out, *Exod. 12. 33.* They were urgent
 on them, that they might send them out of the Land
 hast, for they said, we be all but dead men.

Be gone sin, I am but a dead man if thou abidest
 ith me; and so it will no longer court it as a friend,
 ut curse it as an enemy; fears it, hates it, and is re-
 olved to be its mortal enemy; and to this end is
 etermined to use all Gods means,

To discover, To destroy it.

1. To use all Gods means to discover it; to bring to
 ight the hidden things of darkness. Sin goes under a
 disguise; 'tis hard to know friends from enemies;
 hey had need have their senses about them, and well
 exercised too, that can discern betwixt good and
 vil. *Heb. 5. 14.* Who can understand his errours?
Isa. 19. 12. Sin lies in the dark. *The heart of man*
desperately wicked, who can know it? There's too
 much wickedness, and it lies too deep to be discern-
 ed by every eye; he that means in earnest to cast
 it out, must first search out his iniquities. *Let us search*
and try our ways, Lam. 1. 40. He must search the
 scriptures which describe these Enemies, and mark
 them out, what they are, and how many, and how
 they may be known, wherever you find them, and
 under what disguise soever they appear; must search
 the heart, where if they walk no more openly, they
 will hide themselves, that they be not discovered or
 suspected.

Thou art a fool? a self-deceiver, Sinner, who ta-
 kest thy self to be an adversary to sin, and takest no
 care to find it out; much more who willingly hidest
 it out of sight. He takes part with sin, which will
 not take pains to know it. *I hate the Devil, and all*
his works; I repent, I forsake all my sins; and though I
have

have done iniquity, by the grace of God, I will do so more. Thus vain men talk, but dost know what thou sayest? What is sin? Dost know a friend from enemy, good from evil? What are [thy] sins? What hast thou done? wherein hast thou transgressed? what are they that have done thee mischief? what are their names? May be thou wilt say the name is *Legion*, for they are many.

In many things I have transgressed, in many things I have offended; but in what things? Dost know thine enemy when thou seest him? Or wouldst thou know him if thou couldest? Dost thou make any search or enquiry after him? When thou readest of a *proud heart* in the Scriptures, art able to say *there's one of them* that have done me mischief? Of a *covetous heart*, there's another of them; or of *envious, malicious, forward heart*, there are more of them: or of an *hard and hypocritical, ignorant, unbelieving heart*, *this is he*, *this is my great enemy*; if thou canst not tell, dost ask, Is not this he? Are not these they? O that I could understand mine enemies, Lord make me to know my transgressions.

Sinners, never make your selves believe you have no enemies to sin, till you make narrow and particular enquiry after it; after all sin, the several kinds of it, whether of omission or commission, whether outward or spiritual, open or secret, greater or smaller sins of ignorance or knowledge, of infirmities or presumption; your beloved, your most pleasing sin, your most gainful sin, whatever they be, you never renounce, till you resolve to make a diligent search after them.

2. *To use all Gods means to destroy and overcome them.* He that hides his Enemy, and he that will spare him when he hath found him, is not an Enemy but a Friend. He that says, I will destroy, and will

not use his weapons, either knows not what he sayes, or
 says what he never means. Thou saist thou wilt renounce
 and resist all thy sins, but art thou in earnest? What
 curse dost mean to take? Wilt thou take Gods way?
 He bids thee hear, believe, pray, fast, mourn, strive,
 watch, &c. Wilt thou hearken to his Counsels? Wilt
 thou be healed of thy diseases? But wilt thou take the
 counsel of the Physician? Wilt thou use his Medicines?
 Thou wilt overcome thine enemy, but wilt thou take heed
 of him? Wilt thou fight against him? Wilt thou take
 all the help that's offered thee? Wilt thou not only
 believe, and lean upon God for his help, but wilt thou
 pray, and lift up thy heart for his help? Wilt thou not
 only pray against thy sins, but watch against them? a-
 gainst the occasions, temptations, and beginnings of sin?
 Wilt thou use (all) Gods means, and against (all) thy
 sins? Shall not thine eyes spare any of them? Wilt
 thou make thorough work with them root and branch,
 old and young? Shall there be neither the *lowing of the*
Oxen, nor the *bleating of the sheep* heard with thee?
 Wilt thou destroy the greater, and dash the little ones
 also against the stones?

Wilt thou avenge thy self of thine Adversaries, and
 wilt thou never again agree with thine Adversaries? Wilt
 thou never again say, *Is it peace, Jehu?* *Is it peace, Je-*
zabel? So if thy sins say to thee, *Is it peace, soul?* Wilt
 thou answer, *What have you to do with peace? get you be-*
hind me. Wilt thou neither make a truce with sin, nor
 embrace a parley, nor entertain a Treaty for peace with
 it? Wilt thou not draw back thine hand, nor put up thy
 Weapons, nor give over thy Watch, nor go off thy
 Guard, till all thine Enemies become thy footstool; all
 this is included in the renouncing of Sin.

Beware you be not mistaken here, this is the damna-
 tion of the world, their mistakes about repentance. They

easily say I repent of my sins, I forsake the Devil and all his works; and they as easily persuade themselves that they do as they say: But did they understand what there is in this repentance, a searching out their sins, dividing their souls from them; a painful and watchful thinking and resisting them in their whole course; did they know what their particular sins are, how near they are to their hearts, how they have been rooted in their bosoms, and how hard 'twill be now to part; even this Covetousness must go, even this sensuality must go, these dear pleasures, these beloved gains, these pleasant companions must all be sent away, not one to be spared, nor so much as once more; did they understand this, they would then see what wind all their good words be. They as much mean to pluck their eyes out of their heads, to tear the flesh off their bones, as to repent, if this be repentance. Well now say, Wilt thou repent? Wilt thou now renounce sin?

Wilt thou renounce *the world* also? By the world understand all *the substance* of the world, Houses, Land, Money, and whatsoever Worldly Possessions; all the *shadows* of the world, its Honours, Pleasures, Pomp with all its glory; the *men of this world*, the Friendships of the world, all fleshly Relations, Fathers, Mothers, Brothers, Sisters, Children, all sinful Companions and Societies whatsoever is in, and of the world.

These are then renounced, when we are resolved that they shall neither be

Our Gods or Idols.

Our Devils or Tempters.

I. *Not our gods.* Then we make the world a god of us, when we make it our *happiness*, or *end*. When we bless our selves in it, and count that our very life consists in the abundance of the things which we possess. VVhen we devote our selves to it, making it as the *blessedness*,

the great *business* of our life. He that can want the world, and yet be blessed; he that can want, or have the world, and yet not serve it; he hath renounced it, even whilst he hath it; though 'tis his still, yet 'tis not his God.

2. Not our *Devils or Tempters*. The world tempts in double way :

1. *Per modum Objecti*; as Objects, which by something that is apprehended desirable in them, entices and bewitches out the heart after them; or by something apprehended as formidable, affrights us out of our way. Thus pleasant meats tempt the Glutton, and wine the Drunkard, and a Lyon in the Streets the Coward.

2. *Per modum causa Instrumentalis*; as under-devils, or the devils instruments, or Agitators by which he bewitches and beguiles unstable souls: In the former sense the *things of the world*, in the latter, the *men of the world* are temptations and Tempters to us. He renounces the world, that will not be tempted by the world; that takes up with Christ, and will not be brib'd off by worldly advantages, nor profelyted by worldly companions.

He that is resolved for Christ, though with the loss of all, and with the displeasure of all the world. He that can be poor for Christ, that can be vile for Christ, that can go hungry and naked with Christ, that can go alone with Christ, and that even then, when 'tis but turning away from Christ, and he may be rich, and honourable, and be clothed, and be filled, and have company enough, as much as he desires, he forsakes the world.

He that (can) renounce the world, whenever it comes to be a case, either Christ must be forsaken, or all things for Christ; he that [can] whose heart is brought to it, [hath] renounced the world. What saist thou now?

Thou wilt have Christ, but what if thou must leave all behind thee? What if he say to thee, *Sell all that thou hast, and follow me?* Canst thou be poor? Canst thou be naked? Canst thou be hungry for Christ? Thou wilt have Christ, but how wilt thou leave thy Companions? What will all thy carnal friends do of thee? *He's a fool, he's mad, he's besides himself.* He wilt look thy Father, or thy Mother, or thy Wife in the face, who are all against it? who will be persuading, beseeching thee, weeping over thee, hanging round on thy neck; or it may be, scoffing and reviling, and spitting in thy face, to discourage and hold thee back. What saist thou now? Art thou yet for Christ? Wilt thou forsake them all, cast off all that stands in thy way?

Wilt thou forsake the Devil also? But I need not now ask thee that, that's done already, farewell Devil when once sin and the world are cast out. If thou wilt not be tempted to sin; if the world ceases to be a temptation, the Devil were as good cease to be a Tempter. There be many that say, I despise the Devil and yet despise not sin and the world; wise men! They like not the Devil, but yet will lick up his Excrement: they hate the Devil, and yet are never well long then they are dancing in his chains. Despise the Devil and yet love sin? Such defiance is his delight. Let him be defied, let the world be despised, and the Devil conquered.

4. And lastly, *Wilt thou cleave unto Christ from henceforth unto death?*

Thou wilt have Christ, but when? Shall this be the Marriage-day? Wilt thou from henceforth forsake the Lords? Or when shall it be? Must it be tomorrow first, or next month, or next year, or some time or other thou knowest not when? May we not say thy promise as they did the Prophecy, *Ezek. Is it*

for many days to come? is it not of the times that are afar
 off. To morrow thou wilt, hereafter thou wilt, as good
 as thou hast said nothing. As good thou hadst said [ne-
 ver] as [not yet] Speak soul, wilt give thy self to the
 Lord? wilt presently? if thou wilt, *how long* wilt thou
 abide with him? wilt thou not endorfe on thy Deed of
 Gift, a power of revocation? wilt thou not repent, not
 return again from Heaven to Earth? wilt be chaste, and
 play the Harlot no more? wilt be faithful to the death,
 obedient to the death? Is this thy voice, *I have opened*
my mouth to the Lord, and I cannot go back? As the Lord
 veth, nothing but death, no not death it self, shall
 part thee and me, *I am perswaded, I am resolved, that*
neither life nor death Angels nor Principalities, nor Pow-
ers, nor things present, nor things to come, nor height, nor
depth, nor any other Creature, shall separate me from the
love of God, or withdram me from Jesus Christ my Lord.

Now Soul, gather up all this together, stand thou
 before the Lord, the God of all the Earth, and this
 once more say; *Wilt thou have Jesus Christ for thy*
Husband? Dost thou chuse him for thy Lord? wilt
 thou cleave to him in love? wilt thou lean upon him
 for righteousness and strength? for righteousness to
 pay thy debts, and for strength to pay thy vows? wilt
 thou be subject to him? thou knowest the Command-
 ments, how holy, how strict they be. VVilt thou o-
 bey them in all things? wilt exercise thy self to god-
 liness in the strictness of it? wilt be a thorow-pac'd
 Disciple? wilt not content thy self with such a cold or
 luke-warm indifferency in Religion, as thy lazy flesh
 will bear, as thy credit, thy safety, or the temper of
 the times will bear? wilt follow thy Lord fully? *Wilt*
take up thy Lot with Christ, be it better or worse? Shall
 his Father be thy Father, his Inheritance be thy Inhe-
 ritage? yea, & his Sufferings thy sufferings? his stripes,

his bonds, his poverty be thine? wilt thou espouse not his Crown onely, but his Crofs too? whither ever he goes, wilt thou go? where he dwells, wilt thou dwell? wilt say, where ever my Lord is, there let his Servant be? *Wilt thou forsake all others?* all thy *sins*? wilt thou be made clean? wilt give up thy sores and thy ulcers, thy filthy and fleshly lusts to be purged out? Does thine heart stand *dis-engaged* from every sin? Is there not any one iniquity, concerning which thine heart sayes, *Let this stay with me?* wilt search out thy sins? wilt accomplish a diligent search, sweep every corner, search every chamber of thine heart and life? wilt go down to the bottom of thy great deep, to find out what lodges there? wilt faithfully endeavour no more to allow thy self in any known iniquity? Wilt use all Gods means for the conquering and calling them out? *Wilt forsake the world?* wilt cast away thine Idols? Shall thy Maimon be no more a god, nor a demi-god to thee? shall it neither carry away thine heart from him, nor so much as share with him in it? Wilt thou not bow down to this golden Image, nor serve it? Wilt thou no longer serve thy greedy appetite? Shall thine heart no longer go after thy Covetousness? Wilt thou abandon thine Estate, thy pleasures, thine honors, thy friends and companions, *so far forth as any of these divide or entice, or steal away thine heart from thy Lord?* Whenever they say, Come away, wilt thou say, Get you hence? *Wilt forsake the Devil?* wilt fear, and flye from, and no longer hearken to his temptations? wilt no longer regard his promises nor his threatnings? his flatteries nor his frowns? Coming off from the Tents of all these, *wilt cleave unto thy Lord from henceforth*, from this day forward, and not depart from him for ever? Wilt hold on thy course, wilt run out thy race, wilt be faithful to the death, wilt hope to the end for the Grace that shall be brought

brought unto thee at the revelation of Jesus Christ?

VVhat sayest thou? If thou sayest [No;] as the Lord liveth, thou speakest this word against thine own life. If thou refusest to enter into this Covenant, thou sayest, I will not be the Lords, I will none of him, I will not live; let death, and wrath, and chains, and plagues be my portion for ever. I will not be the Lords; I will not leave my sins, and my pleasures, and my companions for his love; that is, I will be a Fool, and a Beast, and a Devil; I will dye, and will not see life. Mistake not thy self, be not deceived, 'tis a matter of life and death that is before thee. 'Tis whether Heaven or Hell, a God or no God, a Christ or no Christ, a Soule or a lost Soule, everlasting life, or everlasting Fire shall be thy portion, that stands now to be determined, by thy consent or refusal; look to it, be wise, this once for eternity. Consent, and thou art blessed; consent, and he is thine, and with him the Kingdom. Thy Lord hath given his consent already, view the handwriting; the whole New-Testament, which is written in blood, and sealed as 'tis written: There thou hast his [I will] in every line almost, visible before thee, put to thine hand, and 'tis done. VVhat sayest thou? Dost thou consent? Shall thine heart come in, and put to thine hand, and subscribe for thee?

I will.

Let that be done, and then say after me.

~~On the~~
A Form of words expressing mans Covenanting
with G O D.

O Most dreadful God, for the Passion of thy Son, I beseech thee, accept of thy poor Prodigal now prostrating himself at thy door: I have fallen from thee by mine iniquity, and am by nature a Son of death, and a thousand-fold more the Child of Hell by my
S 4 vvicked

wicked practice : But of thine Infinite Grace thou hast promised Mercy to me in Christ if I will but turn to thee with all my heart : Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit my self to thy Mercy.

The Terms of our conversion are either from which, or to which.

And because thou requirest, as the Condition of my Peace with thee, that I should put away mine Idols, and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee, not to allow my self in any known sin, but conscientiously to use

The Terms from which we must turn, are Sin, Satan, the World, and our own Righteousness, which must be thus renounced.

all means that I know thou hast prescribed, for the death and utter destruction of all my corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the world, I do here resign my heart to thee that madest it, humbly protesting before thy glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from thee, that when thou shalt call me hereunto, I may practise this my resolution, through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin, & that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from thee; beseeching thee also to help me against the temptations of Satan, to whose wicked Suggestions, I resolve, by thy grace, never to yeild my self a *servant*. And because my *own Righteousness* is but *menstruous rags*, I renounce all confidence therein, and acknowledge, that I am of my self a *hopeless, helpless, un-*
done

no creature, without righteousness or strength.

And forasmuch as thou hast of thy boundless Mercy offered most Graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee : I call Heaven and Earth to re-

cord this day, that I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take thee the Lord *Jehovah* Father, Son, and Holy Ghost, for my portion and chief good, and do give up *my self*, body and soul for *thy servant*, promising and vowing to serve thee in holiness and righteousness all the days of *my* life.

And since thou hast appointed the Lord Jesus Christ, the onely means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the onely New and Living Way, by which Sinners may have access to thee, and do here solemnly join my self in a marriage-covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor, and wretched, and miserable, and blind, and naked, a most loathsome polluted wretch, a guilty condemned Malefactor, unworthy for ever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory : But sith such is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better for worse for richer for poorer, for all times and conditions, to love, honour, and obey thee before all others, and this to the death. I embrace thee in all
thine

The Terms to which we must turn, are either ultimate or mediate.

The ultimate is God, the Father, Son, and Holy Ghost, who must be thus accepted.

The mediate terms, are either principal, or less principal. The principal is Christ the Mediator, who must thus be embraced.

thine offices: I renounce mine own unworthiness, and do here avow thee to be the Lord my Righteousness: I renounce mine own wisdom, and do here take thee mine only Guide: I renounce mine own will, and take thy Will for my Law.

And since thou hast told me, that I must suffer if I reign, I do here covenant with thee thee to take my life as it falls with thee, and by thy grace assisting, to run hazards with thee, verily supposing, that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy Laws, as the Rule of my life, and the way in which I should walk to thy Kingdom; I do here willingly put my Neck under thy Yoke, and set my Shoulder to thy Burden, and subscribing to all thy Laws, as holy, just, and good; I solemnly

The less Principles, are the Laws of Christ which must be thus accepted.

take them, as the rule of my words, thoughts and actions: promising, that though my flesh contradict and rebel yet I will endeavour to order and govern my whole life according to thy direction, and will not allow my self in the neglect of any thing that I know to be my duty.

Onely because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant; for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile or reservation, beseeching thee, that if thou espiest any flaw or falshood therein, thou wouldst discover it to me, and help me to do it aright.

And now glory be to thee, O God, the Father, whom I shall be bold from this day forward, to look upon as my God and Father; That ever thou shouldst find

ut such a way for the recovery of undone sinners ; Glo-
 ry be to thee, O God the Son, who hast loved me, and
 washed me from my sins in thine own blood, and art
 now become my Saviour and Redeemer : Glory be to
 thee, O God the holy Ghost, who by the finger of thine
 Almighty Power, hast turned about my heart from sin to
 God.

O dreadful *Jehovah*, the Lord God Omnipotent, Fa-
 ther, Son, and Holy Ghost ; thou art now become my
 Covenant-friend, and I through thine infinite Grace,
 am become thy Covenant-servant, *Amen*, So be it. And
 the Covenant which I have made on earth, let it be ra-
 tified in Heaven.

CHAP. XX, and Last.

An Exhortation to the Saints.

Come ye People beloved, you that are highly fa-
 voured ; The Lord is with you. Blessed are you a-
 mongst men and women. The Lines are fallen to you in
 a pleasant place, yea, you have have a goodly heritage.
 Come and enter upon your Lot ; let your hearts be glad,
 let your glory rejoice, but that your joy may be full,
 hearken to these following counsels :

Make sure your interest in the Covenant.

Rejoice not in that that's none of thine. Make sure,
 all lies upon this : Your life, and all the comforts and
 concernments of it, both your eternal safety hereafter,
 and your success in all the parts of your Christian course
 here, depend on your interest in the Covenant. What
 have you if Christ be not yours ? and what have you in
 Christ, if you be not in Covenant ? whence are your
 hopes, either of mercy at last, or of prospering in any
 thing at present, but from the Covenant of Promise ?
 And

And what have you thence, if your name be not in it? Oh give not rest to your selves, till this be put out of doubt; whatever duties you perform, whatever ease or hope you find hereupon, whatever transportation of affection you feel in your hearts, in the midst of all enquiry.

But am I in Covenant? How shall I know that, you'll say? why make a strict and narrow enquiry, whether those special graces already mentioned, be wrought up in you. Common mercies, though even these be Covenant mercies to the Saints, yet will they not prove themselves so to be; but special graces will be their own evidence. Things outward, fall alike to all: *No man knows love or hatred by ought that befalls him, Eccles. 9. 1.* Thou mayest be a son or a bastard, notwithstanding all that thou enjoyest or sufferest here; but not one of the fore-mentioned graces, but is a child's portion, God's mark upon the heart, to distinguish children from strangers. Prove that thou truly knowest the Lord, hast one heart, a tender heart, &c. and thou therein provest thyself to be a child of Promise. Read over the descriptions that have been given of these graces; observe diligently where the main difference lies betwixt common and special grace; compare thine heart with it, and thereby thou mayest give a judgment of thy state. If it be yet questionable, whether it be sound or no? sit not down till thou hast obtained; but having obtained,

2. *Keep your evidences clear.* Have you peace? maintain it carefully. The hidden Manna will never breed worms by long keeping. Content not your selves that you once had peace; 'twill be but a poor livelihood you will get out of what's wasted and lost. Get your good evidences that God is yours, and keep them by you, till you need them no more. Grace is your best evidence, cherish and preserve it. Get a seeing

eye,

eye, and keep your eye open; get a single heart, and let it not be again divided; get a tender heart, and keep it tender; let the love and fear of God be acted in holy Obedience. An obedient, gracious, watchful, active life, will keep grace in heart; and flourishing grace will speak for it self and you. Look not that the Lord should so far countenance your declinings to a more fleshly careless state, as to smile upon you in such a state; God will not be an Abettor to sin. Count upon it, that your grace and peace, your duty and comfort will rise and fall together; suspect those comforts that accompany you into the tents of wickedness, and forsake you not, when you forsake your God. Keep up your spirits, and then lift up your heads, keep heedfully on your way, and your joy shall no man take from you. Particularly,

1. Keep close by God.
2. Keep hold on Christ.
3. Keep touch with the Spirit.
4. Keep in with Conscience.

1. *Keep close to God.* Keep thy self under his eye and influences. Both thy grace and thy comforts as they had their birth, so must they have their nourishment from Heaven. Lose the sight of the Sun, and darkness follows. Let thine eyes be towards the hills. Let divine love be the pleasure of thy life. Let it be thy Lords cord upon thine heart, let it bind thee to him; he loves Captives let thine ear be bor'd to the threshold, be familiar in Heaven, keep thine acquaintance there, and be at peace; chide back thy gadding heart. Soul, whither art thou going? who hath the words of eternal life? let the interviews of love betwixt thy Lord and thee, be constant; let them not be onely on some few holy dayes of thy life.

Count

Count not thou hast lived that day, in which thou hast not liv'd with God.

Keep close to God, *by keeping close to duty*. Keep close to duty, and keep close to God in duty. Call not that a duty, which thou canst not call *communion with God*. Make not duty to do the work of sin, to take God out of sight. Let not Prayer, or Hearing, or Sacraments be instead of a God to thee. Such praying and hearing there is amongst many, but know not thou any thing for Religion, wherein thou meetest not with God.

Behold the face of God, but *behold his face in righteousness*, *Psal. 17. 15.* 'Tis ill looking on God with a blood-shot eye. Guilt upon the heart, will be a cloud that will make the Sun as darkness to thee. Walk in the light of the Lord. Walk in the light, as he is in the light. In thy light (the holiness of thy life) thou shalt see his light. The light of his holiness in thee, will be attended with the light of his countenance upon thee. By the light of his countenance, thou wilt both see thy self in thy way to thine hopes, and learn thy way more perfectly, *Psal. 119. 135.* *Make thy face to shine upon thy Servant, and teach me thy statutes.* God hath many wayes of teaching; he teaches by Book, he teaches by his Finger, he teaches by his Rod; but his most comfortable and effectual teaching, is by the light of his Eye. *Send forth thy light and thy truth, let them lead me, let them bring me to thy holy Hill.*

2 *Keep hold on Christ.* He is thy peace. Appear not before God, but in the blood of the Lamb; let him carry up thy duties, and own not that for a comfort, which is not brought thee by his hand. Let him be thy way to the Father, and thy Fathers way to thee. Keep fresh upon thine heart, the memory of his death and satisfaction, and let that be thy life, and thine hope. Halt
thou

thou cast Anchor on this Rock, lose not thy hold; hang upon the horns of the Altar: Thou canst not live, but there; if thou must dye, say, but *I will dye here*. Put forth fresh Acts of faith every day and hour. Believe, believe, believe, and thou shalt be established. Fall not into Unbelief, then thou art gone; thou departest from the living God, *Heb. 3. 12.*

3. *Keep touch with the Spirit.* Observe and obey his motions; when he excites, get thee on; when he checks, get thee back; know the holy from the evil spirit, by its according or differing with the Scriptures; reject that spirit in the heart, that is not the same with the Spirit in the word. Try the Wind, what and whence it is, by the Card and Compass; *To the Law, and to the Testimony.* And when thou perceivest it's from above, hoise up thy sails, and get thee on. *Quench not the Spirit: Grieve not the holy Spirit of God, whereby thou art sealed to the day of Redemption.*

4. *Keep in with Conscience.* Make not thy witness thine enemy. Deal friendly with it; thou wilt need its good word, which thou canst not have, if it receive blows from thee; it will not learn this Lesson, to *speak good for evil*: or if thou shouldst beat it into it, thou art undone; if an abused conscience speak peace, it becomes thy Traytor.

Give due respect to Conscience. Let it abide with thee, in Peace, and in Power. Keep up its Authority, as Gods Vicegerent. Next under God, *commit the keeping of thy soul* to conscience, as the Lord hath, so do thou make it *superintendent* in thy soul; the Judge and Overseer of all thy motions and actions. Let conscience *counsel* thee, and tell thee thy way; let conscience *quick-*
en thee, and put thee on in thy way; let conscience *watch*
thee

thee, that thou turn not out of thy way; let conscience *check* thee, and reduce thee into thy way. Whither ever thou goest, carry conscience along with thee; carry conscience into thy Closet, let it watch thee how thou behavest thy self there; carry conscience into thy shop, let it eye thee what thou doest there; carry conscience into thy fields, into the market, amongst thy friends, amongst thine enemies, let it observe how thou behavest thy self amongst them; carry conscience with thee to thy recreation, to thy bed, to thy table; whither ever thou goest, there's like to be but sad work, if conscience be not with thee. *Commit the keeping of thy Covenant* to conscience; let it be the *Ark* in which the Tables of the Testimony are kept and preserved; let it be the *Executor of thy Testament*. Conscience is bound by the Covenant, the Covenant layes hold on it, let it lay hold on thee. Is thy conscience bound? seek not to be loosed; if thy conscience be bound, give it leave to bind thine whole man: let it bind thy thoughts, and bind thy will, and bind thy affections, and bind thy tongue, and thy whole practice; thou never livest as a man in Covenant, longer then thou livest as a man of Conscience. What becomes of the Covenant, when a breach is made upon Conscience? Oh what is there in the world when conscience is not! what faith, or truth, or peace is there left alive? what are Vowes, and Covenants, and Promises? what are our duties to the Lord, our dealings with men, when there is no conscience towards God? Keep thy conscience, and thou keepest thy soul; keep thy Conscience, and thou keepest thy Covenant; keep thy Covenant, and thou keepest thy Peace; let that go, and all's lost.

Let Conscience govern what God hath put under its power, and *let it resist all adverse power*. Let it resist temptations. When ever Satan, and thy flesh, fall upon thee, and tempt thee, *Pity thy self, spare thy self, take thy liberty, take thine ease take thy pleasure, provide for thy safety; what need is there of so much ado?* Why canst not take the same liberty, and allow thy self the same latitude as others do? They have souls, as well as thou; and they have dangers, as well as thou; and they have hopes, as well as thou; and they have reasons and understandings to know what they do, as well as thou; and why canst thou not be content to do as they? Why let this be thy answer, *But what Conscience is there for it?* With what Conscience can I be idle, when I have said, I will be doing? With what Conscience can I take mine ease, when I have said, I will take pain? With what Conscience can I serve my flesh, when I have said, I will crucifie it? With what Conscience can I love this World, when I have said, I will renounce it? With what Conscience can I walk at liberty, when I have said, I will walk circumspectly? If all this were *more than needs*, may be it from me to have such a thought, till the serving my God, and the saving my soul, be more than needs.) But if it were *more than needs*, yet is it any *more than I am bound* to? Are there any such Liberties put into my Indentures? Was there any *exception* made, of this duty, or that duty? Was there any limitation made, to this measure, or that measure; hitherto will I goe, and no further; this little I will do, and no more? Was there any such *proviso* put in, I will serve the Lord, provided I may with ease, or with safety? Have I not solemnly engaged to the Lord, to obey him, in all things, to follow him fully, to love him, and serve him, with all my heart, with all my soul, with all my strength, and this to the death? And Oh shall I lye unto God? Is it more than needs to be righteous, and to keep my faith? Come, O my soul, come on; thou hast opened thy mouth to the Lord, and thou must not goe back. Be true, be honest; be honest, though thou must swear for it; be honest, though thou suffer

for it. Remember what thy mouth hath spoken, and see that thou fulfill it with thine hand.

Keep Conscience pure. Its the Book in which all thy Records are written, let no blot be upon thy Book. Beware of sinning against Conscience. Every sin against Conscience, a blot upon Conscience; and blots upon Conscience, are blots upon thy Covenant-evidence; thou wilt not be able to read, when er there be any thing written there for thee or not. Ah foolish soul, what art thou doing? Dashing out all thine hopes with thine own hand. Beware thou content not thy self with blotted Evidences.

Christians, forget not this counsel, keep your Evidence clear. He who hath his whole estate in *bonds or writings*, how charily will he keep them! If these be torn, or lost, or blurred, that they cannot be read, he's undone. What else be lost, if his money be gone, if his goods be lost, if his house be burnt, yet if his writings be safe, he's well enough. Oh take heed, and keep your writings safe and fair; keep your Title to your God clear, and you can never be poor or miserable. Whatever earth or hell can do against you, till they can tear the Covenant of your God, or make you blot of your own names, they have left you abundantly enough even when they have left you nothing.

O how highly are we concern'd to be tender of Conscience, and yet how little care is there taken of it! What's become of the *authority* of Conscience, when thy thoughts, and thy passions, when thine eyes, and thine ears, and thine appetite, and thy tongue, are left unbridled and unconquered when every Servant is set up to be Master, and bears rule over thee, where is thy Conscience, what's become of its authority? When *thy soul hath been no letter kept* (what poverty and leanness is there grown upon it, what a starveling is it become both in grace and peace eaten out with lust, evaporated into vanity, sunk into sensuality, thy spirit even transfused into flesh, ready to perish, and dye away, for want of good looking to.) When thy Soul hath been no better

kept out

cept, where is thy Conscience ? when *thy covenant hath been*
to better kept, when thy duties thou hast vowed to perform ;
 are so hastily and needlessly shuffled over, if not totally thrust
 aside ; when thy hours of prayer are such short hours, thy
 sabbaths such Winter days, so short and so cold too ; when
 thy God is so shamefully neglected, can never hear of thee ;
 but when thou hast nothing else to do, no nor it may be then
 neither, when thy spare hours are hardly spared for God ;
 when this earth, thy Corn, and thy Cattle, and thy Pleasures,
 and thy friends, which thou hast vowed to renounce, are let
 in again upon thine heart, and have stolen it away from
 Heaven, where is thy Conscience ? When thou sleepest so,
 and hast let the enemy come in and sowe his tares in thy field ;
 when thou art such a busie-body in other mens matters, and
 thine own Vineyard thou hast not kept, but hast let it lie fall-
 ow, like the field of the Sluggard, all overgrown with thorns
 and nettles ; when both thine heart and thy house are so much
 out of order ; when thy Wife and thy Children, and thy
 servants are left at randome, to do all, what's right in their
 own eyes ; when more care is taken for the Asses, then for
 thy Sons and Daughters ; when thy house is a very hospital,
 of blind, and lame, and sick Souls, ready to die for want of
 instruction and good discipline ; where is thy Conscience ?
 and if Conscience be not, where is thy Covenant ? and if thy
 Covenant be not, oh where is thy God and thy peace ?

Ah Conscience ! where art thou become ? what is become
 of that good thing committed to thee, yea what is become of
 thee ?

Ah Soul ! where is thy peace ? how is the keeper of thy
 peace laid low, and the covenant of thy peace broken what ?
 peace whilst no Conscience, and what hast thou left, whilst
 no peace ? Ah Lord ! thy treacherous dealers, how treache-
 rously have they dealt with thee ? thy Children have forgot-
 ten thee, thy Servants are run-aways from thee ; thou art
 our Father, but where is thine honour ? thou art our Master,
 but where is thy fear ? we are thy Servants, but where is our

faith? Ah Lord! we have dealt falsely in thy Covenant.

Return, O Lord, return; repair thy watches, recover thine honours, reduce thy wanderers, restore conscience, revive our peace, cause us to return and renew our Covenant; and remember break not thou thy Covenant with us.

Christians, let us bewail lost Conscience, and let it be recovered; let us weep over our dead, and let their souls return into them. Let those of us, that have obtained grace to be faithful, and watchful, and tender, rejoyce, and take heed let him that standeth, take heed lest he fall. Go on in the Name of the Lord: Remember his counsels; keep close by God, keep hold on Christ, keep touch with the Spirit, keep in with Conscience; keep thine heart, keep thy garments, keep up thy watch, keep on thy way, finish thy course, keep thy faith; and then let the Devil do his worst, thy peace shall be extended to thee as a river, and established as a rock; and thou shalt be able to say, in the words, and in the faith of the **Apostle**, *Henceforth is laid up for me a crown of righteousness which God the righteous Judge shall give unto me at that day and not to me only, but to all that love his appearing.*

3. *Add to your Covenant, your Sacrifice, Plal. 50. 5. Gather my Saints together unto me, those that have made a Covenant with me by sacrifice.* God hath made with you, and he expects that you make Covenant with him [by sacrifice.] Sacrifices were seals of the Covenant. As Gods part of the Covenant so our part also must be sealed, and sealed with blood; his with the blood of his Son, ours with the blood of our sins.

Rom. 12. 1. *I beseech you therefore, Brethren, by the mercie of God, that you present your bodies as a living sacrifice, holy acceptable to God.* The sacrificing of our selves to the Lord comprehends in it three things.

Alienation. Dedication. Oblation.

1. *Alienation*, or the passing away of our selves from our selves. *Ye are not your own, you are bought with a price.* That he hath said, and he expects that we should say also, True Lord, I am not mine own.

2. *Dedication*

2. *Dedication*, or the passing over our selves to the Lord, Chron. 29. 35. *Ye have consecrated your selves to the Lord*. We are by purchase, but he expects that we be his also by *dedication*: his we are by conquest, but he expects we should be his by consent also. Though he may challenge us as his right, yet the most acceptable claim is, when he hath us by gift. When our hearts say, *I am thine Lord*; then his heart will answer, *Soul, thou art mine*.

3. *Oblation*, or the actual surrender or offering up our selves to him, In the offering this sacrifice, is included the *Immolation*, or slaying of it: We must slay our selves (in a spiritual sense) be mortified, be crucified with Christ, and so offered up a sacrifice to him. You will say, *How is it then required, that we offer up our selves [a living sacrifice ?]* *Answ.* We are never truly alive, till we are dead, Col. 3. 3. *Ye are dead, and your life is hid with Christ in God*. When our flesh is dead, our spirit is *live*, Rom. 8. As the Apostle, 1 Cor. 15. *That which thou sowest, to that which thou sacrificest, is not quickened, except it die. Mortificatio est mors viva. Alapida.* 'Tis only the mortified Christian that is a living sacrifice.

Christians, come and sacrifice your selves to the Lord. Come and slay your sacrifices, and so offer them up. Your sacrifice is then slain (as before 'tis animated) when your carnal self, your *old man* is crucified with Christ, and the body of sin destroyed, Rom. 6. When the wisdom of the flesh is crucified, and made to vanish before the wisdom of God; when the will of the flesh is subdued, and swallowed up of the will of God; when the lusts of the flesh are vanquished, and made captives by the Law of God.

Christians, It may be you are willing to make your claim to the Covenant of God, but have you made covenant with him? You have entered into covenant with God, but will you confirm your covenant by sacrifice? You will give your selves a sacrifice to the Lord, but is your sacrifice slain? Is the wisdom of the flesh made foolishness? How is it with your carnal wills? Is the will of the flesh broken, and brought

ought into subjection, yielding it self up to the Lord ? O an exinanition of wills, an emptying them into the will of God ! What wilt thou do ? what wilt thou have ? Nothing but what God will. What the Lord will have me do, or suffer, I can no longer say him Nay. Is this the will of God, my sanctification ? so 'tis mine. Is this the will of God, my humiliation ? so 'tis mine. Is this the will of God, my tribulation ? so 'tis mine. Is God for holiness ? through grace so am I. Is God for his own will ? so am I. This is all the will I have, that the Lord may have his will of me ; may be all to me, have all from me, rule all in me, and dispose of all that concerns me.

How is it with your carnal affections, and fleshly lusts ? are these slain ? Is your covetousness, your sensuality, your pride and envy ; are your carnal joys, and fears, and worldly sorrows, are these destroyed ; those wild-fires of passion, and fury, and rage, are these quenched ? Come put the knife to the throat of all these, and then there's a sacrifice for God. Goe and offer it up ; and let it be

A Free-will Offering.

A Thank Offering.

1. *A Free-will Offering.* Offer your selves willingly to the Lord. *Psal. 110.* *Thy people shall be willing in the day of thy power.* O may that glorious day dawn upon us ! God loves a chearful giver ; offer up your hearts, with all your heart ; grudge not that the Lord requires, but bless God, that he will accept of an Offering ; this hath a comfortable signification : If the Lord had meant to destroy us, he would not have accepted an Offering at our hands, *Judg. 13. 23.*

2. *A Thank Offering.* Offer unto God thanksgiving, and pay thy vows unto the most High. Offer up *your selves* in token of your thankfulness to the Lord. Be ye both the Priests, and the Lambs for the sacrifice. Present your selves to the Lord, as the accomplishments of his Covenant, as the fruits of the death of your Redeemer, as the trophies of his Victory, as the spoils which he hath recovered from Death and Hell, making a shew of them openly, that it may be seen, that

that the promise of God is not of none effect, and that Christ did not dye in vain. Let your Lord Jesus, when he comes down into his Garden, where he left his blood, reap his pleasant fruits, and carry up your purified souls, as the signals his glorious atchievement. Offer up *your sins* to the Lord, these unclean beasts will be an acceptable sacrifice. There is more real honour growing up to the Lord, from one mortified Saint, than from ten thousand Anthems from the most seraphick tongues. Offer up *your duties* to the Lord; your obedience for a sacrifice. *To obey is better than sacrifice*; than thousands of Rams, and ten thousands of Rivers of Oyl. Let your whole life be this sacrifice: let every day be a Sabbath, every duty an Eucharist, every member a cymbal, sounding out the praises of God. Offer up *the calves of your lips* unto the Lord. O let your souls be filled with wonder, and your mouths with praise. *Whence is this to me, that the Mother of my Lord should come to me?* Oh whence is this to us, that the Lord our Father should come, and come so near to us! Oh whence is it, that the mighty God should indent, and come into bond with sinful man! That he who was free from all men, should make himself debtor to any! That the high and lofty One, that inhabites Eternity should dwell in houses of clay, and pitch his tabernacle in the dust! That he who *humblath himself to behold the Heavens*, should come down into the Earth; and after what is he come down, but after a dead Dog, or a Flea? That he should make a league with the stones of the ground, with the beasts of the field, and creeping things? Should espouse dust and ashes, and gather up vile worms into his bosome? Should set his heart upon shadows, and adopt the refuse of the Earth for Sons and Daughters to himself? Should raise the poor out of the dust, and the begger from the dunghil? Should do such great things and should choose the *feebish, and the weak, and the base, and the contemptible*, and bestow on [them] among all the world, these high honours? Should make them the Head, and the honourable, whom the World hath made the Tail, the filth, and the off-scouring of all things? Should give himself to be the portion, his Son to be the ransom, his Kingdom to be the heritage of Bankrupts, Prisoners, and Captives? *Lord, what is man, that thou art thus mindful of him!* Soul, what is God that thou shouldst be yet unmindful of him? How is it, that the tongue of the dumb is not yet loosened, that the feet of the lame do not leap as an Hart?

Oh

brought into subjection, yielding it self up to the Lord ? Or an exinanition of wills, an emptying them into the will of God ! What wilt thou do ? what wilt thou save ? Nothing but what God will. What the Lord will have me do, or abide, or suffer, I can no longer say him Nay. Is this the will of God, my sanctification ? so 'tis mine. Is this the will of God, my humiliation ? so 'tis mine. Is this the will of God, my tribulation ? so 'tis mine. Is God for holiness ? through grace so am I. Is God for his own will ? so am I. This is all the will I have, that the Lord may have his will of me ; may be all to me, have all from me, rule all in me, and dispose of all that concerns me.

How is it with your carnal affections, and fleshly lusts ; are these slain ? Is your covetousness, your sensuality, your pride and envy ; are your carnal joyes, and fears, and worldly sorrows, are these destroyed ; those wild-fires of passion, and fury, and rage, are these quenched ? Come put the knife to the throat of all these, and then there's a sacrifice for God. Goe and offer it up ; and let it be

A Free-will Offering.

A Thank Offering.

1. *A Free-will Offering* Offer your selves willingly to the Lord. *Psalm. 110. Thy people shall be willing in the day of thy power.* O may that glorious day dawn upon us ! God love a chearful giver ; offer up your hearts, with all your heart ; grudge not that the Lord requires, but bless God, that he will accept of an Offering ; this hath a comfortable signification : If the Lord had meant to destroy us, he would not have accepted an Offering at our hands, *Judg. 13. 23.*

2. *A Thank Offering.* Offer unto God thanksgiving, and pay thy vowes unto the most High. Offer up *your selves* in token of your thankfulness to the Lord. Be ye both the Priests, and the Lambs for the sacrifice. Present your selves to the Lord, as the accomplishments of his Covenant, as the fruits of the death of your Redeemer, as the trophies of his Victory, as the spoils which he hath recovered from Death and Hell, making a shew of them openly, that it may be seen,

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that the promise of God is not of none effect, and that Christ did not dye in vain. Let your Lord Jesus, when he comes down into his Garden, where he left his blood, reap his pleasant fruits, and carry up your purified souls, as the signals his glorious atchievement. Offer up *your sins* to the Lord, these unclean beasts will be an acceptable sacrifice. There is more real honour growing up to the Lord, from one mortified Saint, than from ten thousand Anthems from the most seraphick tongues. Offer up *your duties* to the Lord; your obedience for a sacrifice. *To obey is better than sacrifice*; than thousands of Rams, and ten thousands of Rivers of Oyl. Let your whole life be this sacrifice: let every day be a Sabbath, every duty an Eucharist, every member a cymbal, sounding out the praises of God. Offer up *the calves of your lips* unto the Lord. O let your souls be filled with wonder, and your mouths with praise. *Whence is this to me, that the Mother of my Lord should come to me?* Oh whence is this to us, that the Lord our Father should come, and come so near to us! Oh whence is it, that the mighty God should indent, and come into bond with sinful man! That he who was free from all men, should make himself debtor to any! That the high and lofty One, that inhabites Eternity should dwell in houses of clay, and pitch his tabernacle in the dust! That he who *humbleth himself to behold the Heavens*, should come down into the Earth; and after what is he come down, but after a dead Dog, or a Flea? That he should make a league with the stones of the ground, with the beasts of the field, and creeping things? Should espouse dust and ashes, and gather up vile worms into his bosome? Should set his heart upon shadows, and adopt the refuse of the Earth for Sons and Daughters to himself? Should raise the poor out of the dust, and the begger from the dunghill? Should do such great things and then choose the *feebish, and the weak, and the base, and the contemptible*, and bestow on [them] among all the world, these high honours? Should make them the Head, and the honourable, whom the World hath made the Tail, the filth, and the off-scouring of all things? Should give himself to be the portion, his Son to be the ransom, his Kingdom to be the heritage of Bankrupts, Prisoners, and Captives? Lord, *what is man, that thou art thus mindful of him?* Say, what is God, that thou shouldst be yet unmindful of him? How is it, that the tongue of the dumb is not yet loosened, that the feet of the lame do not leap as an Hart?

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this is the womb that bare thee; hence hath thy righteousness
gone forth; hence have thy dignities, thy astonishing hope, and joys
come to thee; this is it that yearned upon thee in thy mercy, that re-
deemed thee from death, redeemed thee from darkness, rescued thee as
out of the burning; that pitied thee in thy blood, washed thee
in his blood, spared thee, pardoned thee, reconciled thee, & brought
the enemy, a rebel, a traitor, into a Covenant of Peace with the
God of glory. Ah contemptible dust! that ever there should be such
affluence of contrivements, and such astonishing condescensions of
eternal Deity, towards so vile a thing! O love the Lord all ye his
servants! O praise the Lord ye beloved, ye people near unto the Lord.
Our hearts should be so narrow, that the waters should be so
near with us; where are our eyes, if we be not yet filled with won-
der? What hearts have we, if we have not yet filled our lips with
praise? Open all thy springs, O my soul, let them flow forth in streams
of love and joy; let every faculty be tuned and strained to the height;
let hands, and hands, and tongue, and eyes lift up their voices; be at-
tended, O Heavens, be moved ye strong foundations of the earth, fall
ye angels, strike up ye heavenly Quires, lend poor Mortals your
voices, sing forth the high praises of God, who rideth on the Hea-
vens. He hath caused us to ride on the high places of the earth, and
to dwell together in heavenly places, shewing forth the exceeding
abundance of his grace, in his kindness to us in Christ Jesus.

Awake up my glory, awake Pallery and Harps, I my selfe will a-
ccompany thee right early. My soul doth magnifie the Lord, and my spirit hath
rejoiced in God my Saviour; for he that is mighty hath done for me
wonderfull things; and holy is his Name. Blessed be the Lord God of Israel,
who hath visited and redeemed his People; who hath raised up an
arm of salvation for us, in the house of his Servant David, who hath
helped on one who is mighty, and exalted one chosen among the
people, and hath given him for a Covenant to them. Bless the Lord,
O ye saints, and all that is within me bless his holy Name, who hath
redeemed my life from death, and crowned thee with loving kindness
and mercies. Salvation to our God, that sitteth on the Throne,
the Lamb. Let the Redeemed of the Lord say so, Worthy is the
Lamb that was slain, to receive power, and riches, and wisdom, and
strength, and glory, and honour, and blessing; for thou livedst, and
thou art alive for evermore. Thou hast redeemed us to God
out of every kindred, and tongue, and people, and nation;
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12/1856. W.

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